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THE  
FIRST HEBREW BOOK.

BY THE REV.

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THIRD EDITION, REVISED.

London,

RIVINGTONS, WATERLOO PLACE;

HIGH STREET, | TRINITY STREET,  
Oxford. | Cambridge.

1866.

LONDON :  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.

## PREFACE

TO THE

FIRST EDITION.

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THE plan of the following Work is the same as that which I have pursued in my other "First Books." I have principally followed *Gesenius*; and the later chapters of the Work, especially those which treat of the 'Irregular' or '*Weak*' conjugations, are an abridged translation of that author's Grammar. These portions contain more information than will be at first necessary for the pupil; indeed, it will not be absolutely necessary that he should do more than commit to memory the '*Short Paradigm*' prefixed to each chapter, and the accompanying Table of '*Normal Forms*,' before he proceeds to translate the Exercise, with which the chapter concludes. When he meets with any variation from the forms he has committed to memory, he must refer to the fuller account of the conjugation that follows the Paradigm.

Through a considerable portion of the Work the

Hebrew Exercises are printed both in Hebrew and English characters; for I am convinced that the difficulty of learning to read with correctness and fluency the first oriental language that a person attacks, is very far greater than the editors of our elementary Hebrew works would appear to suppose.

Wishing, therefore, to *tempt* many persons to *teach themselves* the language in which the Scriptures of the Old Testament were composed, I have felt it necessary to smooth the path to the accomplishment of the first and most irksome portion of the labour.

T. K. A.

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LIST OF CONTRACTIONS.

G. = Gesenius.

E. = Ewald.

L. = Lee.



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## INTRODUCTION.

(Abridged from Gesenius.)

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### § 1. *Of the Semitic Languages in general.*

THE Hebrew tongue is one member of a large family of languages, which was native in Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. This family spread itself in early antiquity from Arabia over Æthiopia, and by means of Phœnician colonies, over many islands and shores of the Mediterranean, but especially over the whole Carthaginian coast.

For want of a name, sanctioned by long usage, for the nations and languages united in this family, the term *Shemites*, *Semitic languages* (most of the nations using these tongues being descended from *Shem*) is generally received at present.

The *Semitic* languages may be divided into three principal divisions: *a*) The *Arabic*, to which the *Æthiopic* belongs as a branch of the southern Arabic (Himyaritic). *b*) The *Aramæan* in the north and north-east. It is called *Syriac*, as it appears in the Christian Aramæan literature, but *Chaldee*, as it exists in the Aramæan writings of Jews. To this division belong some later portions of the Old Testament, viz., Ezra iv. 8—vi. 18 and vii. 12—26; Dan. ii. 4—vii. 28. To the Chaldee is closely allied the *Samaritan*, both exhibiting a frequent admixture

of Hebrew forms. The Aramæan of the *Natsoræans* (John's disciples, Sabii \*) is a very degenerate dialect, but the vernacular Syriac of the present day is still more corrupt. c) The *Hebrew*, with which the *Canaanitish* and *Phœnician* (Punic) stands in close connexion.

These languages are now either wholly extinct, as the Phœnician, or exist only in a degenerate form, as the Aramæan among the Syrian Christians in Mesopotamia and Kûrdistan, the Æthiopic in the newer Abyssinian dialects (Tigré, Amharic), and also the Hebrew among a portion of the Jews (although these in their writings especially study the reproduction of the Old Testament language). The Arabic is the only one that has not only kept to this day its original abode, Arabia Proper, but also spread itself on all sides into the districts of other tongues.

The Semitic family of languages was bordered on the east and north by another still more widely extended, which spread itself under most diverse forms, from India to the west of Europe, and which is called the *Indo-Germanic*, as embracing the *Indian* (Sanskrit), ancient and modern *Persian*, *Greek*, *Latin*, *Slavic*, and *Gothic*, together with the other *German* languages. In very early times, the *Semitic* came into contact, in various ways, with the ancient *Egyptian*, from which the *Coptic* is derived. Both have accordingly much in common, but the relation between them is not yet accurately defined. The *Chinese*, the *Japanese*, the *Tartar*, and other languages have a fundamentally different character.

The *grammatical structure* of the Semitic languages has many peculiarities, which, *taken together*, constitute its special character, although many of them are found by themselves in other tongues. These peculiarities are: a) Among the *consonants* (which always form the body of these languages) are many

\* So called from צָבָע as being βαπτισταί.

gutturals of several grades; the vowels, having their origin in the three primary sounds (*a, i, u*), subserve more subordinate distinctions. *b*) Most of the radical words consist of *three consonants*. *c*) The verb has only *two tenses*, but great regularity and analogy prevail in the formation of verbals. *d*) The noun has only *two genders* and a more simple indication of case. *e*) In the pronoun all oblique cases are indicated by appended forms (*suffixa*). *f*) Scarcely any compounds appear in verbs or nouns (except proper names). *g*) In the syntax is found a simple combination of sentences, without much artificial subordination of members.

As to the words themselves, the *Semitic* tongues vary essentially from the *Indo-Germanic*; yet they appear to have more in common here than in the grammar. A great number of stems and roots resemble in sound those of the *Indo-Germanic* class. But if we exclude *terms* that were obviously *borrowed*, we shall reduce the actual similarity, partly to words which *imitate sounds* (*onomatopoeica*), and partly to those in which the same or similar sense follows from the nature of the same sound, according to a universal law of human speech. Neither of which can establish a *historical affinity*, which cannot be proved without agreement also in grammatical structure.

The *Semitic* writing had from the beginning this striking imperfection, that *only the consonants* (on which the meaning of the word always depends) *were given in the line as real letters*. Of the vowels only the longer ones, and even these not always, were represented by certain consonants used as vowel-letters. It was not till a later period, that all the vowels were indicated by means of small signs attached to the letters (points or strokes above and below the line), but which were wholly omitted for more practised readers. These languages are written always from right to left. The *Æthiopic* is the only exception, but its deviation from the *Semitic* usage

was probably introduced by the first missionaries who introduced Christianity into that country. However dissimilar the Semitic written characters may now appear, they have undoubtedly all come, by various modifications, from one and the same original alphabet (of which the truest copy now extant is the *Phœnician*), from which also the ancient Greek, and through it all other European, characters were derived.

In regard to the relative age of these languages, the oldest written works are found in *Hebrew*; the *Aramæan* begins about the time of *Cyrus* (in the book of *Ezra*); the *Arabic* not till the earliest centuries after Christ (Himyaritic inscriptions); the *Æthiopic* version of the Bible in the fourth century; and the northern Arabic literature since the sixth century. But the Arabic was the longest to maintain the natural fulness of its form, being preserved quiet and undisturbed among the secluded tribes of the desert, till the Mahomedan revolutions, when it suffered considerable decay.

## § 2. *History of the Hebrew as a Living Language.*

This language was the mother tongue of the Hebrew or Israelitish people, during the period of their independence. The name, *Hebrew language*\*, does not occur in the Old Testament, and appears rather to have been the name in use among those who were not Israelites. It is called by Isaiah *language of Canaan* (from the country in which it was spoken). In 2 Kings xviii. 26 (comp. Is. xxxvi. 11. 13), Neh. xiii. 24, and elsewhere, persons are said to speak יְהוּדִית (*Judaicè*), in the *Jews' language*, in accordance with the later usage which arose after the removal of

\* לשון עִבְרִית, γλῶσσα τῶν Ἑβραίων, ἑβραϊστί.

the ten tribes, when the name *Jew* was extended to the whole nation.

In the writings of the New Testament, the term *Hebrew* (Ἑβραϊστί, Ἑβραῖς διάλεκτος) was also applied to what was *then the vernacular* language of Palestine, in distinction from the Greek.

In the oldest written monuments of this language, contained in the Pentateuch, we find it in nearly the same form in which it appears down to the Babylonish exile, and even later; and we have no historical documents of an earlier date, by which we can investigate its origin and formation.

The remains of this language, which are extant in the Old Testament, enable us to distinguish but *two periods* in its history. The first, which may be called its *golden age*, extends to the close of the Babylonian exile, at which epoch the second, or *silver age*, commences.

Although the different writers and books have certainly their peculiarities, yet we discover in them no such diversities of style, as will materially aid us in tracing the history of the language during this period. But the language of *poetry* is every where distinguished from prose, not only by a *rhythm* consisting in *measured parallel members*, but also by peculiar *words, forms, and significations* of words, and *constructions* in syntax; although this distinction is not so strongly marked as it is, for example, in Greek. Of these poetical idioms, however, the greater part occur in the kindred languages, especially the Aramæan, as the common forms of expression, and are, probably, to be historically regarded partly as *archaisms*, which were retained in poetry, and partly as *enrichments*, which the poets who knew Aramæan transferred into the Hebrew. The prophets, moreover, in respect to language and rhythm, are to be regarded generally as poets, except that in their poetical discourses the sentences run on to greater length, and the parallelism is less measured and

regular, than in the writings of those who are properly styled poets. The writings of the later prophets exhibit less and less of this poetic character, until their style scarcely differs from prose.

The second or silver age of the Hebrew language and literature, extending from the return of the Jews from the exile to the time of the Maccabees, about 160 years before Christ, is chiefly distinguished by an approximation to the Aramæan or Chaldee dialect. To the use of this dialect, so nearly related to the Hebrew, the Jews easily accustomed themselves while in Babylonia; and after their return it became the popular language, exerting a constantly increasing influence on the ancient Hebrew as the language of books, in prose as well as poetry, and at last banishing it from the mouth of the people. Yet the Hebrew continued to be known and written by learned Jews.

The writings of the Old Testament, which belong to this second period, and in all of which this Chaldee colouring appears, though in different degrees, are the following, viz., 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Haggai\*, Zechariah, Malachi, Daniel; of the poetical writings, Ecclesiastes, and the later Psalms. These books are also, as literary works, decidedly inferior to those of an earlier date; though this period is not wanting in compositions, which, in purity of language and poetic merit, scarcely yield to the productions of the golden age: e. g. several of the later Psalms (cxx. &c., cxxxvii., cxxxix.).

\* *Gesenius* (who has been sufficiently answered by *Hävernick*) includes the prophet Jonah.



FIRST HEBREW  
BOOK.

CHAP. I. *Reading and Orthography.* § 1. *The Letters*

1. THE Hebrew Alphabet consists of twenty-two consonants.

Form.	Sounded as	Represented by	Hebrew name.	Original signification of the names (according to Gesenius).	Numerical value.	
Final (i. e. as the last letter of a word)	א	<i>Ā'lēph</i>	(mostly omitted)	אֶלֶף	Ox	1
	ב	<i>Bēth</i>	b (bh)	בֵּית	House	2
	ג	<i>Gī'mēl</i>	g (gh)	גָּמֶל	Camel	3
	ד	<i>Dā'lēth</i>	d (dh)	דֶּלֶת	Door	4
	ה	<i>Hē</i>	h	חַיָּה	Window	5
	ו	<i>Vāv</i>	v	וָו	Hook	6
	ז	<i>Zā'yīn</i>	z	זֶיַן	Weapon	7
	ח	<i>Khēth</i>	kh	חֵית	Fence	8
	ט	<i>Tēth</i>	t	טֵית	Snake	9
	י	<i>Yōd</i>	y	יָוֶד	Hand	10
ך	<i>Cāph</i>	c (ch)	כַּף	The hand bent	20	
	ל	<i>Lā'mēd</i>	l	לָמָד	Ox-goad	30
ם	מ	<i>Mēm</i>	m	מַיִם	Water	40
ן	נ	<i>Nūn</i>	n	נֶזֶק	Fish	50
ס	ס	<i>Sā'mēch</i>	s	סָמָךְ	Prop	60
	ע	<i>Ā'yīn</i>	ע	עֵיִן	Eye	70
ף	פ	<i>Pē</i>	p (ph)	פֵּה	Mouth	80
צ	צ	<i>Tsādē'</i>	ts	צָדִי	Fish-hook	90
	ק	<i>Kōph</i>	k	קֹף	Back of the head	100
	ר	<i>Rēsh</i>	r	רֵישׁ	Head	200
	שׁ } שׂ }	<i>Shīn</i> } <i>Sīn</i> }	sh } s }	שֵׁן } שִׁן }	Tooth	300
	ת	<i>Tāv</i>	t (th)	תָּו	Cross	400

a) Observe that *Shin* and *Sin* are distinguished by the position of the *distinctive point* above them.

b) To distinguish *Samech* from *Sin*, in Roman characters, it will be represented by an *Italic s* amongst Roman letters, and by a Roman *s* amongst Italics: so *Tēth* will be *t* in Romans, *t* in Italics.

The Hebrew characters were originally *representations* of the 2 objects which their names denote, as set down in the sixth column.

The names and order of the letters should be learnt by heart, 3 since these must be perfectly known, before a Hebrew Lexicon can be used with facility. They may be arranged in triplets, thus:—

A'leph	Bêth	Gí'mel
א	ב	ג
Dā'leth	Hē	Vāv
ד	ה	ו
Zá'yin	Khêth	Têth
ז	ח	ט
Yôd	Căph	Lā'med
י	כ	ל
Mēm	Nún	Sā'mech
מ	נ	ס
A'yin	Pē	Tsādé
ע	פ	צ
Kôph	Rêsh	Shîn; Sîn
ק	ר	ש שׁ
	Tāv	
	ת	

CHAP. I. § 2. *Division of the Consonants.*

- |               |          |          |        |        |      |
|---------------|----------|----------|--------|--------|------|
| 1) Gutturals, | A'leph,  | Hē,      | Khêth, | A'yin. | 4    |
|               | א        | ה        | ח      | ע      |      |
| 2) Palatals,  | Gí'mel,  | Yôd,     | Căph,  | Kôph.  |      |
|               | ג        | י        | כ      | ק      |      |
| 3) Linguals,  | Dā'leth, | Têth,    | Tāv.   |        |      |
|               | ד        | ט        | ת      |        |      |
| 4) Sibilants, | Zá'yin,  | Sā'mech, | Tsādé, | Shîn,  | Sîn. |
|               | ז        | ס        | צ      | ש      | שׁ   |
| 5) Labials,   | Bêth,    | Vāv,     | Mēm,   | Pē.    |      |
|               | ב        | ו        | מ      | פ      |      |

The *liquids* may also be considered a separate 5 class. They are,—

Lā'med, Mēm, Nún, Rêsh.

ל מ נ ר

- a) א is the lightest of the gutturals, a scarcely 6

(6) audible breathing from the lungs. (*b*) **ע** is nearly related to it, and is “a sound peculiar to the organs of the Semitic race” (G.). It had sometimes a comparatively hard sound, which the Greek interpreters expressed by  $\gamma$  (in *Gomorrhā*, &c.): in other words it was a gentle breathing, not expressed in other languages (*Eli*, *Amalek*\*). It is now usual to pass it over in reading the language, and often in writing it in Roman characters. The Portuguese Jews pronounce it as *gn* at the beginning of a syllable, as *ng* at the end of one.

*c*) *Resh* (ר) was pronounced with a hoarse guttural sound, and partakes of the peculiarities that, as we shall see, belong to the gutturals.

7 The consonants are also divided into,—

*a*) *Servile* letters.

*b*) *Radical* letters.

*Servile* letters are those which are used in the grammatical *inflections*, and in the syllables that mark *derivative* words. *Servile* letters are, however, sometimes *radical*; though *radical* ones are never *servile*.

The *servile* letters are contained in the memorial words *Mosheh*, *Eythan*, *Vecalebh* (Moses, Ethan, and Caleb, משה איתן וכלב).

### Exercise 1.

*a*) Write down, in English letters, the names of the following consonants.

	1	2	3	4	5	6
1.	ע	ו	ל	ש	ר	א
2.	נ	כ	ג	ו	ד	י
3.	ס	ה	ב	ד	י	ו
4.	ץ	פ	ג	ט	צ	ע
5.	ב	ה	נ	ק	ד	ל
6.	ש	א	ז	מ	ר	ג

\* 'Ηλί, עֵלִי. 'Αμαλέκ, עִמְלִיק. Ewald indicates its presence by the *aspirated breathing* ('), but says that its sound may be best represented by *gh*: and in his Alphabet he prints *Ghain*.

b) Write down the Hebrew letters corresponding (7) to,

	1	2	3	4
1.	y	kh	h	z
2.	l	a	k	v
3.	g	n	d	ts
4.	r	c	m	b

CHAP. I. § 3. *Long Vowels. Quiescent Letters. Syllables.*

As long as the Hebrew was a spoken language, 8 no vowels were written, except so far as ו וֹ ׁ were *vowel letters*. (See the Introduction.) The vowels, as now found in Hebrew Bibles \*, are marks placed sometimes *above* the consonants, but more commonly *below* them. In the case of ū (וֹ) the mark is inserted in the *middle* of one of them (*Vav*).

Hebrew words are written, and must be read, from 9 *right to left*; not, as with us, from *left to right*.

*Long Vowels.*] 1) Long *a* and *e* are denoted re- 10 spectively by the marks ך and ם, placed *under* the consonant after which they are to be sounded.

לְ	מְ	נְ	לֵ	מֵ	נֵ
<i>lā</i>	<i>mā</i>	<i>nā</i>	<i>lē</i>	<i>mē</i>	<i>nē</i>

a) Long *a* is the true guttural *a* sound, as in *father*.

b) Long *e* is the sound of *a* in *fate*, or *e* in *there*.

2) Long *i* (that is, the English *e* in *me*) is a *dot* 11 written *under* the consonant after which it is to be sounded, and followed generally by *Yod*, which is then said to be *quiescent*, that is, *not sounded*.

לִי	מִי	נִי
<i>lī</i>	<i>mī</i>	<i>nī</i> (the <i>i</i> pronounced like <i>e</i> in <i>me</i> ).

\* See the *Introduction*.

- 12 3) Long *o* is a *dot* usually placed *over Vav*, which is then *quiescent* (11).

לֹ	וֹ	נֹ
lō	mō	nō

- 13 4) Long *u* (like *oo* in *tool*) is a *dot* placed *in Vav*, which is then *quiescent*.

לִ	וּ	נִ
lū	mū	nū

- 14 Long *i* and *o* are sometimes found without the *Yod* and *Vav*. They are then said to be *written defectively*. When *long o* is written *defectively*, it is indicated by a *dot* placed *over* the left extremity of its consonant (or a little *in advance* of it to the *left*);

as  $\ddot{y}$ ,  $\ddot{r}$ ,  $\ddot{b}$ ,  $\ddot{g}$ ,  $\ddot{n}$ ,  $\ddot{t}$ ,  $\ddot{l}$ .— $\dot{\imath}$  = *o*,  $\dot{\imath}$  = *vo*\*.—A *defectively* written  $\ddot{u}$  is identical in form with  $\ddot{u}$  ( $\ddot{u}$ ) †. See 26.

- 15 Every syllable (with the exception of  $\dot{\imath}$ ,  $\ddot{u}$ , = *and*) begins with a consonant; for the consonant *Aleph* (an unspirated guttural breathing [6]) was pronounced before an initial *a*, *e*, *i*, *o*, or *u*: that is to say, every word that, if written in Roman letters, would begin with a vowel, begins in Hebrew with the consonant *Aleph*; which, however, does not affect the  
16 pronunciation in any way that *our organs* can make perceptible.

אֵ	אֵי	אִי	אוֹ	אוֹי
ā	ē	î	ô	û

- 17 The *distinctive point* of *Shin* (1, *a*) may serve also for the *defectively written*  $\ddot{o}$  of the preceding consonant (14): מֹשֶׁה *mō-shēh*.

- 18 So the *distinctive point* of *Sin* is allowed to note a

\*  $\dot{\imath}$  may 1) = *ov*, the *dot* representing a preceding *Kholem* (14, 19).

לֹוֹה (lo-vēh).

2) = *vo*, עֹוֹן (vā-vōn).

3) = *o*, נֹוֹד (nōd).

†  $\ddot{u}$  was probably written, *whenever* the old language did not employ  $\dot{\imath}$  to express *u*. (E.)

defectively written *ō*, to be pronounced after the *Sin*: (18) שֹׁנֵנֶ שֹׁנֵנֶ.

a) We have seen (11 sqq.) that *Vav* is *quiescent*\* after long *o* and *u*: and *Yod* after long *i*.

b) *Yod* (י) is also *quiescent* after long *e* (..).

c) *Aleph* (א) is *quiescent* after any long vowel.

שׁוֹ	הִי	צֵי	הִי
so	hî	tsē	hû

In writing Hebrew words in Roman characters, *î*, *ô*, *û* will be used for long *i*, *o*, *u*, *written fully*: *ī*, *ō*, *ū* for the same long vowels written defectively (14): *ê* will be written for יֵ (that is, for *ē* followed by י); *â* for אֵ (that is, for *ā* followed by א). On the *defective* writing of *ī*, *ō*, *ū*, see 14.

The names of the long vowels [see note on 65] are, — 19

Long <i>a</i> , Kā'měts (א).	Long <i>i</i> , Khí'rěk (יֵ).
Long <i>e</i> , Tsē'rē (..).	Long <i>o</i> , Khō'lēm (וֹ).
Long <i>u</i> , Shū'rěk (וּ).	

a) Observe that the *vowel* it stands for, occurs in the first syllable of each name.

b) The *quiescent* letters (i. e. those letters which are *sometimes quiescent*) are contained in the *memorial* word *Ehevi* (אֵהוּי).

a) A *simple* (or *open*) syllable ends in a *vowel* or 20 *quiescent* consonant.

b) A *compound* (or *closed*) syllable ends in a *consonant*.

*Examples and Reading Lesson.*

*Open Monosyllables.*]

צָ 3	רָ 2	לָא 1	1 lō.	2 rā.	3 tsā.	21
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*Closed Monosyllables.*]

לוֹשׁ 3	שֵׁם 2	אֵת 1	1 ēth.	2 shēm.	3 Lôt.
כֹּן 6	יוֹם 5	עוֹר 4	4 ôr.	5 yôm.	6 chēn.
לוֹשׁ 9	לוֹן 8	עֵץ 7	7 ēts.	8 lûn.	9 lût.
צִין 12	סֹל 11	מוֹשׁ 10	10 môť.	11 sōl.	12 tsîn.

\* It would be more correct to say, that the *vowel-sign* (or *point*) indicates that the following *Yod* or *Vav* is a *vowel-letter*, not a *consonant*.

(21) *Dissyllables.*]

צִיּוֹן 2	שָׁנָה 1	1 shā-nāh.	2 tsā-yôn.
קָרָא 4	קָמִים 3	3 kā-mîm.	4 kā-râ.
יֹנָה 6	שָׂרָה 5	5 Sā-rāh.	6 yô-nāh.
מָקוֹם 8	וָרַע 7	7 vā-rāʿ.	8 mā-kôm.
הָיָה 10	מֵעַץ 9	9 mē-ʿets.	10 hā-yāh.
מִיָּו 12	קוֹלִי 11	11 kô-lî.	12 mā-gên.

*Exercise 2.*

22 a) Write in English characters (with the dissyllables divided into syllables)—

לוֹ 7	לוֹ 6	צוֹר 5	צִי 4	צוֹר 3	עַ 2	עַ 1
סֵ 14	יִ 13	וֹ 12	זוֹ 11	גוֹל 10	נוֹס 9	טִ 8
שׁוֹר 20	קוֹל 19	קֹ 18	שׁוֹר 17	קֹ 16	שִׁ 15	
אֵל 26	אוֹר 25	יוֹם 24	אֶז 23	גוֹר 22	טִ 21	
לָהֶם 31	חֲמִשׁ 30	הַמֶּן 29	הֵם 28	אֶצִיל 27		
	שָׁלוֹם 35	צָעָה 34	סָעָה 33	נִיר 32		

b) Write in Hebrew characters—

1 tsô.	2 tsî.	3 tsû.	4 tsā.	5 tsē.	6 tsâ.
7 sâ-nāh.	8 sār.	9 ʿets.	10 yā-tsûm.		
11 tsē-dāh.	12 tsā-rāh.	13 rā-tsûts.			

CHAP. I. § 4. *Begadchephath Letters. Dagesh. Short Vowels.*

23 The six mutes, *Béth, Gimel, Daleth, Caph, Pe, Tav* were originally pronounced with a *hard* (or *slender*) sound (as *b, g, d, c hard, p, t*); but they had also a tendency to receive a softer and slightly aspirated pronunciation (as *bh [= v], gh, dh, ch, ph [= f], th*). To mark the harder pronunciation, a *dot*, called *Dagesh*, is placed in the letter; as, בּ, גּ, דּ, פּ, תּ. This mark is usually found in these letters at the beginning of words and syllables, when there is no vowel immediately preceding.



The letters which receive this *Dagesh* are contained in the (23) technical memorial word *Begadchephath*. The aspiration can hardly be made perceptible by English organs in *d* and *g*. In England, ב (bh) is usually pronounced *v*: the Spanish Jews, however (and so *Ewald* and *Hurwitz*), pronounce it *b*. I shall print *g, d* for ג, ד, except when the Hebrew equivalents of Roman letters are to be written by the pupil.

But when a dot (*Dagesh*) stands in a consonant <sup>24</sup> that terminates a syllable, it indicates that the consonant in which it is placed is to be pronounced double (and, if a *Begadchephath* letter, without aspiration); as דִּבֵּר *dib-bēr*.

The *Dagesh* that hardens the pronunciation of an <sup>25</sup> initial *Begadchephath* letter (23) is called *light Dagesh*: that which *doubles* a consonant, *hard* or *strong Dagesh* (*Dagesh lene, Dagesh forte*).

## (Short Vowels.)

26

The short vowels are, —

ă - Pă'thăkh.

ě ∴ Ségôl (but ∴ is sometimes an *obtuse a* sound, as è in *mère*: especially in an *accented penult* followed by ∴).

ī ∙ Khí'rek Parvum.

ö ∴ Kā'měts Khātûph'.

ű ∵ Kibbûts' (but ∵ is sometimes a *defectively* written Shûrêk' [14]).

It is a great imperfection in the notation of these vowels, that the sign for *Kamets Khatuph* (ö) is the same as that for *Kamets*' (ā). The rules for distinguishing the two cannot be given, till the nature of Sh'va has been explained.

*Examples and Reading Lesson.*

a)	גַּב 3	בַּל 2	חַק 1		1 khūk.	2 bāl.	3 gābh. 27
	אֶת 6	בֶּן 5	דָּם 4		4 dām.	5 bēn.	6 ěth.
	שֶׁף 9	קָם 8	פֶּן 7		7 pēn.	8 kūm.	9 shūph.
	יָם 12	מִץ 11	תֵּר 10		10 tūr.	11 mīts.	12 yām.

(27) b)	מֶלֶךְ 2	הַזֶּה 1	1 hä-zěh. 2 mě'-lēch (= mē-lěch,	[25].
	נֶפֶשׁ 4	עָרַב 3	3 zě'-rěbh. 4 ně'-phěsh.	
	אָרֶץ 6	זָרַע 5	5 zě'-răy. 6 ẽ'-rěts.	
	מָרָס 8	חַיֵּת 7	7 khăy-yăth. 8 tẽ'-rēm.	
	נָדָר 10	נָעַר 9	9 nă'-ĕăr. 10 nẽ'-děr.	

c) (Mixed.)

אֶשֶׁם 3	צִיץ 2	צָלַל 1	1 tsā-lāl. 2 tsīts. 3 ā-shăm.
שִׁבְלַת 5	שָׁבַץ 4	4 shā-bhăts. 5 shib-bō-lěth.	
קֶטֶר 7	קָטַל 6	6 kăt-tăl. 7 kăt-tēr.	
עוֹף 9	עוֹר 8	8 ẽ'ur. 9 ẽ'uph.	
פְּתָחוּ 11	עוֹלָתוֹ 10	10 ẽ'ô-lă-thô. 11 căt-tō-hû.	
חָרַק 13	יָמַד 12	12 yīm-măd. 13 khā-răk.	

### Exercise 3.

a) Write in English letters—

28	אֵת 7	פִּי 6	אָף 5	גַּם 4	עַל 3	אִם 2	זֶה 1
	פּוֹד 13	אֵל 12	מוֹת 11	קוֹל 10	אֵת 9	זָהָב 15	עָפְוִי 16
	צִאִים 19	וְהֵם 18	אֶרֶץ 17	הַדָּם 22	מִשָּׁה 21	אָמוֹ 20	חֵיל 23
	כָּנַן 24	פְּתָת 25	פּוֹרֵשׁ 29	מִקַּל 28	הַתְּבִיט 27	מָקוֹם 26	זָכַר 31

b) Write in Hebrew letters—

1 tēn	2 păkh	3 pěn	4 bēn	5 păsh	6 pār	7 pūm
8 nă-hăm	9 nā-ghăkh	10 pě-thî	11 cō-phěr			
12 nā-ghăy	13 sā-phădh	14 ẽ-lăm	15 shā-kăl			
16 tsě-bhěth	17 gū-lăh	18 mătš-tśh.				

### CHAP. I. § 5. *Sh'vâ.*

29 Besides the full vowels (19, 26), the Hebrew has

also a series of very slight vowel sounds, which may (29) be called *half-vowels*.

The shortest, slightest, and most indistinct of these sounds is the *simple Sh'va* (:), resembling an obscure half *ě* (G.). A consonant followed by this *Sh'va* is usually not considered to constitute a syllable\*. It will be indicated by (') when the Hebrew words are written in English characters.

This *Sh'va* is called *vocal* (or *initial*) *Sh'va*, to distinguish it from *silent* (or *final*) *Sh'va*, which marks the close of a syllable. It is also called *simple Sh'va*, to distinguish it from the *Khātéphs*, or 'composite *Sh'vas*.' See 36.

a) The place of *vocal Sh'va* is under the *initial* consonant of a syllable. 31

b) *Sh'va* is *final*—

1) At the end of words, as אֶת, ät.

2) When preceded by a short vowel not having *Metheg* (48), as אֶרְמוֹן, ä'r-mô'n'.

3) When preceded by a long vowel having a principal accent, as שׁוֹבְנָה, shō'bh'-nāh.

(But there are many exceptions to the two last rules.)

מַלְלֵה	m'mäl-lē.	קִטְלוֹ (= קֵטְלוֹ)	kit-t'lû.
קוֹלָה	kô-t'lāh.	הַלְלוֹ †	ha-l'lû.
יִקְטְלוּ	yik-t'lû †.	הַמְשֵׁל	hă-m'shēl §.
קֵטֹל	k'tōl.	מַלְכֵי	mă-l'chē   .

\* Gesenius calls a consonant with *Sh'va* a *half syllable*.

† For הַלְלוֹ (*hăl-l'û*). ‡ Here the first is *silent Sh'va*.

§ The interrogative הַ (which *has Métheg*) forms a syllable of itself.

|| If this word were to be divided thus, *mäl-chē*, the *caph* would take the *Dagesh*. "In these last examples the *Sh'va* sound is especially slight, on account of the extreme shortness of the preceding syllable." (G.)

32 If a word ends in two consonants, each of them takes a *silent Sh'va*, as גֵּרֶד, *nērd*.

33 A final ך or ת (*dageshed*) always takes a *silent Sh'va*, as אֵת, דְּבִרָךְ.

With these exceptions, *Sh'va* is not placed under the final consonant of a word.

*Examples and Reading Lesson.*

34	יִשְׁפֹּט	2	וְהִירֵד	1	1 v'hô-rēd.	2 yish-pōt.
	בְּדִיל	4	יִמְלֹךְ	3	3 yim-lōch.	4 b'dîl.
	לְבַנָּה	6	בְּנִשׁוֹתַי	5	5 bhin-tô-thî.	6 l'bhā-nāh.
	הֶרְחִיב	8	הֶרְחַב	7	7 hār-khēbh.	8 hir-khîbh.
	כִּסְפֶּךָ	10	יֹלְדָה	9	9 yô-l'dāh.	10 căs-p'chā.
	עֵבֶרֶת	12	חֶלְקֶךָ	11	11 khěl-k'chā.	12 ěbh-rāth.
	פֶּתִינְמָא	14	עֵבֶרֶת	13	13 pē-bhār-tā.	14 pith-gā-mā.
	קִנְיָה	16	צִדְקוֹ	15	15 tsād-d'kô.	16 kin-n'nāh.
	רִכְסִים	18	קִנְיָה	17	17 k'nēh.	18 r'chā-sîm.
	שְׁלַחְנָה	20	שְׁלַחַן	19	19 shül-khān.	20 sh'lākh-nāh.
	תִּמְתָּ	22	תִּמְשֹׁךְ	21	21 tim-shōch.	22 tûm-māth.

*Exercise 4.*

35 a) Write in English letters and divide into syllables the following Hebrew words—

מִלְפָּנֶיכֶם	אֲשֵׁרִי	סוּסֶיכֶם	עוֹלָמְכֶן	פְּקִיד
יְמֵי	פְּרִי	סִפְרֵי	יְמֶנֶן	קְבָרֶךָ
גְּבוּרָךְ	שְׁתֵּי	מִלְפֵי	שְׁמֵי	קְנָדָךְ
				שְׁמוֹתַי

b) Write in Hebrew letters—

1 mǎsh-mîm.	2 m'sham-môth.	3 nēy-dār.
4 nîph-gǎy.	5 nîph-tāl.	6 p'kād-tā.
7 yūs-sād.	8 kōshht.	9 hîch-tābht.

CHAP. I. § 6. *The Semi-vowels.*

A *semi-vowel*, or *composite Sh'va*, is formed by pre- 36  
fixing a *Sh'va* to one of the three short vowels, *ă, ě, ō*.

Hence we get,

- : Khātēph' Pă'thăkh.
- :: Khātēph' Ségôl.
- : Khātēph' Kă'měts.

These *semi-vowels* will be denoted by *a, e, o*, above the line of letters, when English characters are used. A *semi-vowel* is sometimes called concisely 'a *Khateph*.'

- חֶמּוֹר kh<sup>a</sup>môr (*ass*).
- אֶמּוֹר e<sup>m</sup>ôr (*say*).
- חֶלִי kh<sup>o</sup>lî (*sickness*).

The composite *Sh'vas* stand principally, *Khateph* 37  
*Segol* (::) *exclusively*, under the gutturals.

*Khateph Pathakh* stands for a simple *vocal Sh'va* 38  
(30), but without any fixed law: especially,

a) Under a letter *doubled* by *Dagesh* (for the doubling causes a distincter utterance of the *Sh'va*. See 39, *b*).

b) After a long vowel. (G.)

*Khateph Kamets* is less exclusively connected with 39  
the gutturals, than the other two semi-vowels.

a) It stands for simple *vocal Sh'va*, when the syllable had an original *o* sound, which is to be partly preserved.

b) It is also used (as is also -:) when a *strong Dagesh* has fallen away. (G.)

*Examples and Reading Lesson.*

40

הַאֲזִין 2	בַּעֲטָרָה 1	1 bǎ- <sup>e</sup> tā-rāh.	2 hě- <sup>e</sup> zîn.
אֶהָה 4	הַתָּר 3	3 kh <sup>a</sup> -thār.	4 <sup>a</sup> hāh.
אֶהוֹדְנוּ 6	אֶדְנִיקָם 5	5 <sup>a</sup> dhō-nî-kām.	6 <sup>a</sup> hō-děn-nû.
עֶרְפֵּל 8	אֶהִי 7	7 <sup>a</sup> hî.	8 <sup>a</sup> rā-phěl.
חֶזִיר 10	חֶלֹם 9	9 kh <sup>a</sup> -lôm.	10 kh <sup>a</sup> zîr.
הַאֲרִיכִי 12	הַאֲרִיךְ 11	11 hě- <sup>e</sup> rîch.	12 ha- <sup>a</sup> rî-chî.

## Exercise 5.

41 a) Write in English characters—

לְתִתּוֹ 5	נָדַת 4	לְאִישׁ 3	לְאָבִי 2	יַעֲבִיר 1
שָׁנָיו 9	נָדַף 8	מֵאֲבוֹתָם 7		מֵאֲבָדִים 6
אֱלֹהִים 13	נִלְכְּדָה 12	תִּלְנֹת 11		תִּלְמִי 10
	צָרִי 16	וְהַבָּנִים 15		אֶעֱשֶׂה 14

b) Write in Hebrew characters—

1 nīd-dāh.	2 nīz-hār.	3 hīz-ע <sup>a</sup> kū.	4 tīl-mīd.
5 sīr-pād.	6 ār-môn.	7 tā-kh <sup>a</sup> lēph.	8 <sup>a</sup> shēr.

## CHAP. I. § 7. On Syllables.

*Furtive Pathakh. Mappík. Makkēph. Mē'thēg.*42 The general rule (20) is, that every syllable which has a long vowel, is an *open* syllable; every one that has a short vowel is a *closed* syllable\*.Hence a *Sh'va* is usually *vocal* after a long vowel, and *final* (i. e. stands as a mere syllable-divider under the final consonant of a syllable) after a short vowel.43 But a tonic accent enables a *short vowel* to stand in an *open* syllable; a *long vowel* in a *closed* one. So that, when the syllable is the *tone-syllable* of the word, a following *Sh'va* may be *vocal* after a short vowel, and *final* after a long one.44 When a final guttural is ה, ע, or ה (with *Mappik*, 46), this guttural has often a *Pathakh* under it, called *Furtive Pathakh*, because it *steals in*, as it were, *before* the consonant it stands under, as מְשִׁיחַ, *Mā-shī'-ăkh* (*Messiah*).45 A *furtive Pathakh* may also stand under one of the gutturals just enumerated, when such guttural is fol-

\* When a *vowelless* consonant (which, as such, has *Sh'va*) closes a syllable, but *runs on* naturally with the *following* consonant, Ewald calls the *Sh'va*, "*Sh'va medium*," and the (former) syllable "a *half-closed* syllable." Thus, יְלִדֵי, not quite *yāl-dē*; not *ya-l'de*; but, as it were, *yal'de*.

lowed by a *dageshed* consonant with *Sh'va*, as פִּשְׁעֵיָהּ (45) *pā-shă'-ăyt*.

*Mappik'* is a point placed in the middle of a final ה, 46 when it is not *quiescent*. (ה̄ will be represented by *hh*.)

*Makkēph* is a hyphen, which unites words so closely, 47 that a word followed by it loses its *accent*; words united by this mark being considered as *one* word.

*Tsere* and *Kholem* are often changed by a following *Makkeph* into *Segol* and *Kamets Khatuph* respectively: as

כָּל אָדָם for כָּל אֶתְּ אָדָם      כָּל אָדָם for כָּל אָדָם

*Mē'thēg* (or *Bridle*) is a small perpendicular line 48 ( | ) to the left of a vowel; it is used to show that the vowel sound is to be extended. *Mētheg* stands (G.),

a) Before a *vocal Sh'va*, which, without that mark, would be taken for *final Sh'va*: as אֶמְרֵי אֶמְרֵי *ā-m'rū* (not *ăm-rū*).

b) Before a *Khateph* (36) when immediately preceded by a vowel without a following *dagesh*: as יְחֵרֵה יְחֵרֵה *yě-kh<sup>e</sup>rēh*.

c) In polysyllables, one or two syllables before the *tone-syllable*. If the last syllable has the tone, the antepenultima, whether long or short, has *Metheg*.

In speaking of the *antepenultima* here, we consider a (simple or composite) *Sh'va* to form a *syllable*.

### Examples and Reading Lesson.

זְכָרָה 2	כָּל-אָדָם 1	1 cōl-ā-dām.	2 zā-ch'rā.	49
יִירָאוּ 4	זְכָרָה 3	3 zōch-rāh.	4 yî-r'û.	
קָטְלָה 6	יִירָאוּ 5	5 yî-r'û.	6 kā-t'lāh.	
גָּלְתָה 8	הָאָדָם 7	7 hā-ā-dām'.	8 gā-l'thāh'.	
פָּהֲתָה 10	הַמַּחְלָל 9	9 hă-m'khûl-lāl.	10 cā-h'thāh'.	
	יִתְהוֹן 11	11 yā-th'hôn.		
	הַנוֹשְׁבוֹת 12	12 hă-nô-shā-bhôth.		
זְכָרָה 14	שָׁמְרָה 13	13 shā-m'rāh'.	14 zā-ch'rāh'.	
לְמִנָּה 16	יִשְׁנוּ 15	15 yî-sh'nû.	16 l'mî-nāhh.	

## Exercise 6.

50 a) Write in English letters—

הָאֶחָד	5	הֶרְבִּיעִי	4	לָמָּה	3	אָנָּה	2	יִפְיָהּ	1
		תַּעֲבֹדִים	8	מֵאֲבֵינוּ	7	וְתִרְאָהּ	6		

b) Write in Hebrew letters \*—

1 hēm māh.	2 rōnnî.	3 l'mí'nēhēm".
4 hā'rākîāh.	5 bāth=tsiyyôn.	6 v'im=é'n'chā".
7 thā'ē'nōd".	8 thā'yím.	9 'āl-tā'vāth.
10 'ā'nāvím.		

CHAP. I. § 8. On distinguishing Kamets Khatuph from Kamets, and Long Khirek from Short Khirek.

51 Till the pupil is acquainted with the derivation of words, the following rules will assist him in distinguishing Kamets Khatuph from Kamets; both of which are indicated by the same mark ( $\tau$ ).

52 I.)  $\tau$  is  $\ddot{o}$  in a *closed* (42), *unaccented* syllable.

Such syllables are:—

a) An *unaccented* syllable in which the  $\tau$  is without Metheg, and followed by simple Sh'va.

b) An *unaccented* syllable in which the  $\tau$  is followed by a letter with *strong Dagesh*.

An  $\tau = \ddot{o}$  may have *Metheg* with it, if the syllable is the second syllable before the tone (i. e. *principal accent*). See 53.

c) When Makkeph (47) follows.

d) When the unaccented closed syllable is *final*. (G.)

53 II.  $\tau$  is  $\ddot{o}$  in *open* syllables.

a) When followed by *Khateph Kamets*.

b) When followed by *Kamets Khatuph*.

c) In the two anomalous words קְדָשִׁים (*kö-dā-shím*), שְׂרָשִׁים (*shö-rā-shím*).

In these cases  $\tau$  is followed by *Metheg*, since *Metheg* always stands in the second syllable before the tone. (G.)

\* In this Exercise (") marks the place of *Metheg*; (") the tone-syllable; (=) marks a *Makkeph*.



In the same way Metheg is of use in enabling us to distinguish a *defectively written* long Khirek from short Khirek: for Khirek is long, when it forms either an *open* syllable (whether accented or not) or a *closed accented* syllable (42). Now a *Metheg* following Khirek often shows that the syllable is an *open* one, the Sh'va that follows it being *initial*, not *final*.

*Examples and Reading Lesson.*

	מַחֲרָבוֹת 1	1 mō-kh°-rā-bhōth.	55
רֵנִי 3	חֲכֵמָה 2	2 khōch-māh.	3 rōn-nē.
בְּתִיכֶם 5	כְּדַבַּרְםָּ 4	4 c'dōbh-rām.	5 bōt-tē-chém.
קָבְרוּ 7	כְּדָרְלַעְמָר 6	6 c'dōr-lā-עō-mēr.	7 kōbh-rō.
רִכְבוּ 9	קִדְקִד 8	8 kōd-kōd.	9 rā-ch'bhū.
הַרְחִבוּת 11	צִרְכָּךְ 10	10 tsōr-cē-chā.	11 hōr-khō-bhōth.
הַחֲרַב 13	הַרְחִבָּה 12	12 hōr-khā-bhāh.	13 hō-kh°-rēbh.
רַב 15	הַגִּלָּת 14	14 hōg-lāth.	15 rībh.

*Exercise 7.*

a) Write in English letters—

56

כְּדָבָר 5	כְּפָדָם 4	יְקִישׁ 3	יְקִדְעֶם 2	יְקַטְלֵךְ 1
	מִשְׁחָתָם 8	לְחַרְבוֹת 7	לְחַרְבָּה 6	

b) Write in Hebrew letters—

1 y'kōm עām.	2 m'shōr-tō.	3 nōv.	4 nūbh.
5 ʔōzbhēch.	6 ʔmōdchā.		

CHAP. I. § 9. *Further Remarks on the Vowels. (G.)*  
*Diphthongs.*

The primary vowel sounds are A, I, U.

57

E is properly the diphthong AI contracted.

O is properly the diphthong AU contracted.

58 A more useful division of the vowels than that into *long* and *short* (or *perfect* and *imperfect*) vowels, is this (G.) :—

*First Class.* A sound.

59 For the A sound the Hebrew has three vowel marks (  $\tau$  ), (  $-$  ), (  $\text{v}$  ); all of which are written below the consonant *with* and *after* which they are to be sounded.

a)	$\tau$	$\bar{a}$	<i>Kamets.</i>
b)	$-$	$\check{a}$	<i>Pathakh.</i>
c)	$\text{v}$	$\grave{a}$ or $\ddot{a}$	<i>Segol.</i>

$\text{v}$  is here an obtuse *e*- sound, like  $\grave{e}$  in the French *mère*; in our *there*.

60 *Second Class.* I and E sounds.

d)	$\text{v}$ and $-$	$\bar{i}$ , $\bar{e}$	<i>Long Khirek.</i>
e)	$-$	$\check{i}$	<i>Short Khirek.</i>
f)	$\text{v}$ , $\text{v}$	$\acute{e}$ , $\bar{e}$	<i>Tsere, with and without Yod.</i>
g)	$\text{v}$	$\check{e}$	<i>Segol. Obtuse <math>\check{e}</math>. When accented, = <math>\grave{e}</math>.</i>

61 *Third Class.* U and O sounds.

h)	$\text{v}$	$\bar{u}$	<i>Shurek.</i>
i)	$\text{v}$	$\bar{u}$ , $\check{u}$	<i>Kibbuts. (1) <math>\bar{u}</math>, a simple shortening of Shurek. (2) <math>\check{u}</math>.</i>
k)	$\text{v}$ and $-$	$\acute{o}$ , $\bar{o}$	<i>Kholem.</i>
l)	$-$	$\check{o}$	<i>Khamets Khatupk.</i>

Also obtuse  $\check{e}$  ( $\text{v}$ ) may be considered to belong to this class, as far as it springs from *u* or *o*.

62 When vowels are *lengthened* or *shortened* (for reasons to be explained hereafter), the change is usually confined to vowels of the *same class*. Thus  $\bar{a}$  may be shortened into  $\check{a}$  or  $\ddot{a}$  (or  $\grave{e}$ ; that is, obtuse *Segol*);  $\bar{e}$  into  $\check{e}$  or  $\check{i}$ ;  $\bar{o}$  into  $\check{o}$  or  $\check{u}$ .

63 The only diphthongs that occur in Hebrew are,  
 $ai$  ( $\text{v}$ ),  $oi$  ( $\text{v}$ ),  $ui$  ( $\text{v}$ ).

64 In  $\text{v}$  the *Yod* is usually considered *quiescent*, so that this combination is pronounced  $\bar{a}v$  or  $\bar{a}w$ ; not *aiv*.

## Examples and Reading Lesson.

בַּת <i>b</i> )	קָם 2	יָד 1 <i>a</i> ) A	a) 1 yād. 2 kām. b) bāth. 65
		מְלֶךְ 1 <i>c</i> )	c) 1 mè-lěch (or <i>mālech</i> ).
	גְּלִינָה 3	יָדִיד 2	2 yā-dě'-chā. 3 g'le-nāh.
אָמוּ <i>e</i> )	צַדִּיקִים <i>d</i> )		d) tsāddī-kīm. e) im-mô.
שֵׁם 2	בֵּית 1 <i>f</i> )		f) 1 bêth. 2 shēm.
שֵׁן 2	סֵפֶר 1 <i>g</i> )		g) 1 sē'phēr. 2 shēn.
מוֹת <i>h</i> )	חֹזֶה 3		3 khō-zěh. h) mûth.
גְּלָה 2	מְתִי 1 <i>i</i> )		i) 1 mû-thî. 2 gûl-lāh.
חֶקֶךְ <i>k</i> )	רֹב 2	קוֹל 1 <i>j</i> )	j) 1 kôl. 2 rōbh. k) khök=.
אָתֶם 2	אֶת * 1 <i>l</i> )		l) 1 êth-. 2 ât-tēm.
	צִירִי 2	פֶּתַח 1 B	1 Pă'-thăkh †. 2 Tsē'-rê.
	חֹלֶם 4	חִירֶק 3	3 Khî'-rěk. 4 Khô'-lēm.
	קִבּוּץ 6	שׂוּרֶק 5	5 Shû'-rěk. 6 Kîb'-bûts.
		קִמְצִי 7	7 Kā'-mëts.
סְגוֹל 9	קִמְצִי חֲטוּף 8		8 Kā'-mëts Khā'-tûph. 9 Sē'-gôl.

\* From אֹת.

† The names of the vowels are almost all taken from the form and action of the mouth in uttering the sounds. Thus פֶּתַח signifies *opening*, צִירִי *bursting* (of the mouth), חִירֶק *gnashing*, חֹלֶם *fulness*, from its full tone, שׂוּרֶק properly *συρισμός*, קִבּוּץ *closing* (of the mouth). This last meaning belongs also to קִמְצִי; and the reason why long *a* and short *o* (קִמְצִי חֲטוּף) (*Kamets correptum*) have the same sign and name is that the Rabbins gave to Kamets the impure sound of *o*, like the Swedish *ä*. Only *Segol* (סְגוֹל [סְגוֹל, *E.*] *cluster of grapes*) appears to be named after its *form*.

The names were, moreover, so formed that the sound of each vowel was heard in the first syllable: and in conformity to this, some write *Säghol*, *Komets-chatuph*, *Kübbuts*. (G.)

(65)	גְּלוֹי 3	גוֹי 2	אֲדָנִי 1 C	1 a'dō-nai.	2 goi.	3 gā-lui.
	עָלוּ 5	אֵלָיו 4		4 ē-lāv.	5 ā-lāv.	
	מֹשֶׁה 7	שָׁנָא 6		6 sō-nē(a).	7 Mō-shēh.	
	יִרְפֹּשׁ 9	שִׁמֵר 8		8 shō-mēr.	9 yir-pōs.	
	עוֹן 2	לוֹה 1 D		1 lō-vēh.	2 ā-vōn.	
	קוֹם 2	קוֹל 1 E		1 kōl.	2 kūm.	
	קָם 4	קָלָת 3		3 kō-lōth.	4 kūm.	
	וָו 2	וּו 1 F		1 vāv.	2 gēv.	
	גוֹי 4	חַי 3		3 khai.	4 goi.	
		דְּבָרָיו 5		5 d'bhā-rhāv.		

### Exercise 8.

66 a) Write in English letters (dividing the syllables)—

כְּתָבוּ 5	בָּל 4	צָלוּ 3	גְּלִיתִי 2	כָּלָם 1
מִמְלָכוֹת 10	מוֹשֵׁל 9	דִּגְשׁ 8	חָם 7	יָלַד 6

b) Write in Hebrew letters—

1 ʿām.	2 tāmīm.	3 mēākh.	4 ʿāmōk.	5 ʿāmükīm.
6 ôrakh.	7 cāthôbh.	8 t'mīm.	9 l'bhābhīm.	
10 ʿāmükkê.	11 tämmāh.			

### CHAP. I. § 10. On Verbal Roots and on the Derivation of Nouns.

67 The roots or stem-words of the Hebrew language nearly always consist of *three consonants*, on which the meaning essentially depends.

68 a) A *strong root* is one that contains three firm, permanent consonants; a *weak root* is a root that contains at least *one* weak letter (*Aleph, He, Vav, or Yod*).

b) Verbs whose first consonant is *Nun*, or whose

*second* and *third* consonants are the same letter, are (68) *contracted* in some forms by the omission or assimilation\* of one consonant, and are sometimes called *contracted verbs*. But these may, like the former, be called *weak roots*, since they cannot maintain their full form throughout.

The various modifications of the primary meaning 69 of a root are expressed by the radical consonants with *changed vowels*, and sometimes with added consonants also; which are sometimes prefixed, sometimes post-fixed.

a) A stem-word may be either a *noun* or a *verb*; 70 and usually the language exhibits both together (see 1, a, d in the following examples): but it is customary and of practical utility for the beginner, to consider the *third person singular of the Perfect* in the simplest conjugation (called *Kal*) as the *root* or stem-word, and the other *verbal forms, nouns, and particles*, as derived from it. (G.)

b) Sometimes no corresponding noun is found in the extant language: and sometimes a *noun* exists without a corresponding *verb*. The spoken language probably had, at least at some period, the missing forms, which are often found in the kindred dialects (e. g. in *Arabic*). (G.)

The verbal root, as just defined, generally has for 71 its vowels *Kamets* in the first, and *Pathakh* in the second, syllable. The verb that the old Grammarians used as their example of conjugating was לַיָּדָּ (pāyāl); and hence the *first consonant* of a verb was called its *Pe*; the *second* its *Ayin*; the *third* its *Lamed*.

Verbs whose *first radical* (their *Pe*) is *Nun, Aleph,* 72 or *Yod*, have, from the *weakness* of those consonants, certain peculiarities of conjugation; as have (for the same reason) verbs whose *second radical* (their *Ayin*) is either *Yod* or *identical with their third radical*;

\* A consonant is *assimilated* to a following one, when the same consonant that follows is substituted for the preceding one: e. g. when *np* becomes *pp*.

(72) and verbs whose *third radical* (their *Lamed*) is *He* or *Aleph*. The presence of any other *guttural* in the root also necessitates some change in several of the usual forms.

73 A verb whose *first radical* is *Nun* is called concisely 'a verb *Pe Nun*;' one whose third radical is *Aleph*, 'a verb *Lamed Aleph*;' and so on.

I shall designate (and indicate) those that have and have not such peculiarities thus:—

74 A. *Regular* (or *strong*) verb ..... (r)  
B. (*Verbs with gutturals*).

(usually indicated thus)

1. Verbs first guttural .....	.....	.....	(g <sup>1</sup> )
Verbs second guttural .....	.....	.....	(g <sup>2</sup> )
Verbs third guttural.....	.....	.....	(g <sup>3</sup> )
C. <i>Weak</i> ( <i>contracted</i> ) <i>Verbs</i> .			
Verbs <i>Pe Nun</i> .....	פִּנּוּ	.....	(n)
Verbs <i>Double Ayin</i> .....	עֵעֵ	.....	(d)
D. ( <i>Other weak Verbs</i> ).			
Verbs <i>Lamed Aleph</i> .....	לֵא	.....	(a <sup>3</sup> )
Verbs <i>Pe Yod</i> .....	פִּי	.....	(y)
Verbs <i>Ayin Vav</i> .....	עוּ	.....	(v)
Verbs <i>Lamed He</i> .....	לֵה	.....	(h)
Verbs <i>Pe Aleph</i> .....	פֵּא	.....	(a <sup>1</sup> )

### Examples and Reading Lesson.

75	בִּגְדֵי 2	בִּגְדֵי 1 A	A 1 bāgād, he was deceitful.	2 bōgēd, deceitfully.
	בִּגְדֵי 4	בִּגְדוֹ 3	3 bāgōd, to be deceitful.	4 bē'gēd, deceit.
	מִלְכֵי 2	מִלְכֵי a 1	1 mālāch, he reigned.	2 mōlēch, he that reigns.
		יִמְלֹךְ 3	3 yīmlōch, he will reign.	

(a <sup>1</sup> ) [Pe Aleph]	אָכַל 1	a <sup>1</sup> ) 1 āchāl *, to eat.	(75)
	אָפַק 1	2 ābhād, to perish.	3 āsāph, to collect.
(g <sup>1</sup> ) [Pe guttural]	עָמַד B	B (g <sup>1</sup> ) yāmād, to stand; to stay.	
(g <sup>2</sup> ) [Ayin guttural]	שָׁחַט	(g <sup>2</sup> ) shākhāt, to kill (animals).	
(g <sup>3</sup> ) [Lamed guttural]	שָׁלַח	(g <sup>3</sup> ) shālākh, to send.	
(n) [Pe Nun]	נָגַשׁ 2	C (n) 1 nāgās, to exact.	2 nāgāsh, to approach.
	נָדַר 4	3 nādār, to vow.	4 nāhār, to flow.
(d) [Double Ayin]	סָבַב	(d) sābhābh, to go about.	
(a <sup>3</sup> ) [Lamed Aleph]	מָצָא D	D (a <sup>3</sup> ) mātsā, to find.	
(y) [Pe Yod]	יָלַד 2	(y) 1 yāshābh, to sit.	2 yālād, to beget.
	יָסַף 4	3 yāsād, to found.	4 yāsāph, to add.
	יָעַץ 5	5 yāyāts, to counsel.	
(v) [Ayin Vav]	קוּם	(v) kûm, to rise.	
(h) [Lamed He]	גָּלַה	(h) gālāh, to reveal.	

Exercise 9.

a) Write in Hebrew letters, and describe (both in 76 words and by the proper conventional letters [74]) the following verbal roots—

tsûd, to be hunted; to hunt.  
 khālāl, to be wounded.  
 mûg, to melt.  
 yākāsh, to lay snares.

zārāh, to disperse.  
 hāgāh, to meditate.  
 nāzāl, to flow.

b) Write in English letters, and describe (both in

\* I shall follow the usual practice of giving the English infinitive as the radical form; though the pupil must remember that the Hebrew word is really the third singular m. of the Perfect.

(76) words and by the proper conventional letters) the following verbal roots—

יָצַר to instruct.

אָרַר to curse.

סָכַף to cover.

לָוָה to borrow.

נָבַל to fall; to wither.

בָּלַל to mingle.

שׁוּב to return.

### CHAP. I. § 11. On the derivation of Nouns.

77 Nouns are either *primitive* (i. e. themselves roots) or *derivative*.

*Derivative* nouns are mostly *verbals*, that is, derived from verbs: some, however, are *denominatives*\*, that is, derived from another *noun*.

Many of the old grammarians acknowledged none but *verbal roots*, and considered all nouns as *verbals*.

78 a) Of *verbal nouns* some are *strong*, being formed from *strong* roots, and retaining all the consonants of the root, with (usually) a change of the vowel points.

b) Others are *weak*, being formed from *weak* roots, and usually by throwing away one of the radical letters.

c) Both *strong* and *weak* verbal nouns may be *un-augmented* or *augmented*. In the *un-augmented* nouns no addition is made to the verbal root. The *augmented* nouns are made by the addition of one or more of the *servile* letters י ת נ מ א ה to a verbal root.

These *serviles* being contained in the technical word *He-man-ti*, augmented nouns are called *Heemantic* nouns. Of these additional letters, מ is always at the beginning; ה generally at the end; י and נ sometimes at the end; ת either at the beginning or end of the word so augmented.

79 a) A noun augmented at the beginning may be denoted by α, at the end by ω; at both by αω.

\* That is, derived *de nomine* (from a noun).



b) A noun derived from a verb *Pe Nun, Pe Yod, &c.*, (79) will be designated by *n, y, d, v, a, h*, according to the letters given in 74, as denoting those conjugations or *forms*.

c) If a noun is derived from a strong root, or is a root itself, or consists only of radical letters, it may be designated by *r*.

d) I shall include in nouns designated by *r* feminines in *ah*, derived from verbs *Lamed He*, though the *h* is in this case properly *servile*: as שָׁנָה, *shānāh* (*a year*), from שָׁנָה.

### Examples and Reading Lesson.

מֶלֶךְ mē'lēch (r) ( <i>a king</i> )	A verbal noun, unaugmented.	מֶלֶךְ mā'lāch ( <i>to reign</i> )	80
מִשְׁפָּט mishpāt (a) ( <i>judgement</i> )	A verbal noun, augmented at the beginning.	שָׁפֵט shāphāt ( <i>to judge</i> )	
חֵכְמָה khōchmāh (ω) ( <i>wisdom</i> )	A verbal noun, augmented at the end.	חָכַם khāchām ( <i>to be wise</i> )	
דְּעָה dē'ā (y) ( <i>knowledge</i> )	A verbal noun, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .	יָדַע yādā' ( <i>to know</i> )	
מוֹשֵׁב mōshābh (a y) ( <i>seat</i> )	A verbal noun, augmented at the beginning, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .	יָשַׁב yāshābh ( <i>to sit</i> )	
עֲצָה 'etsāh' (ω y) ( <i>counsel</i> )	A verbal noun, augmented at the end, from a ( <i>weak</i> ) verb <i>Pe Yod</i> .	יָעַץ yā'āts ( <i>to counsel</i> )	
תֹּם tōm (d) ( <i>perfectness</i> ).	A verbal noun, derived from a <i>contracted</i> verb <i>double Ayin</i> .	תָּמַם tāmām ( <i>to complete</i> )	
מָגֵן māgēn (a d) ( <i>a shield</i> ).	A verbal noun, augmented at the beginning, from a <i>contracted</i> verb <i>double Ayin</i> .	גָּנַן gānān ( <i>to cover, protect</i> )	
זִמְמָה zimmāh (ω d) ( <i>wickedness</i> )	A verbal noun, augmented at the end, from a <i>contracted</i> verb <i>double Ayin</i> .	זָמַם zāmām ( <i>to devise</i> )	
תְּפִלָּה t'phillāh (a ω d) ( <i>prayer</i> )	A verbal noun, augmented at both beginning and end, from a <i>contracted</i> verb <i>double Ayin</i> .	פָּלַל pillēl ( <i>to judge</i> ); [in <i>Hithpaël</i> , <i>to pray</i> ]	

(80)	גֵּר <i>gēr</i> (v) (stranger)	A verbal noun, from a (weak) verb <i>Ayin Vav</i> .	גֹּר <i>gûr</i> (to sojourn)
	מָקוֹם <i>mākôm</i> (av) (place)	A verbal noun, augmented at the beginning, from a (weak) verb <i>Ayin Vav</i> .	קוּם <i>kûm</i> (to rise)
	לָצוֹן <i>lā-tsôn</i> (ωv) (scorn)	A verbal noun, augmented at the end, from a (weak) verb <i>Ayin Vav</i> .	לִזְוֹן <i>lûts</i> (to scorn)
	תְּבוּנָה <i>t'bhûnāh</i> (av) (understanding)	A verbal noun, augmented at both beginning and end, from a (weak) verb <i>Ayin Vav</i> .	בִּין <i>bûn</i> (to understand)
	פְּרִי <i>p'rî</i> (h) (fruit)	A verbal noun, from a (weak) verb <i>Lamed He</i> .	פָּרָה <i>pārāh</i> (to be fruitful)
	מַתָּן <i>mättān</i> (an) (a gift *)	A verbal noun, augmented at the beginning, from a (contracted) verb <i>Pe Nun</i> .	נָתַן <i>nāthān</i> (to give)
	מַפְּלָה <i>māppālāh</i> † (av) (a ruin)	A verbal noun, augmented both at the beginning and the end, from a (contracted) verb <i>Pe Nun</i> .	נָפַל <i>nāphāl</i> (to fall)

## Exercise 10.

- 81 a) Write the following words in English letters, and describe their derivation according to the Table just given—

רֶחֶב <i>street.</i>	רָחַב <i>to be broad.</i>
פְּלִגָּה <i>division (of priests).</i>	פָּלַג <i>to divide.</i>
מְקוֹר <i>a well.</i>	קוּר <i>to dig (for water).</i>
מִקְנֵה <i>possession (especially cattle).</i>	קָנָה <i>to get ; to buy.</i>
חֵן <i>grace, favour.</i>	חָנַן <i>to be gracious (to).</i>
אַהֲבָה <i>love.</i>	אַהַב <i>to love.</i>
חֲטָא } חֲטָאת } <i>a sin.</i>	חָטָא <i>to slip, to go astray.</i>

\* For mättān.

† For mānpālāh.

רֵעַ companion, friend.	רָעָה to take delight in. (81)
צַיֵּד hunter.	צוּד to lie in wait ; to hunt.
מִאֲכָל food.	אָכַל to eat.
תְּנוּמָה slumber.	נוּם to slumber.

b) Write the following words in Hebrew letters, and account for them as before—

shēnāh, sleep.	yāshēn, to sleep.
cāph, the hollow of the hand.	cāphāph, to bend.
mākhsôr, want.	khāsēr, to want, to lack.
ʿēd, a witness.	ʿūdh, to testify.
tôrāh, instruction.	yārāh, to teach (in Hiphil *).
mûsār, admonition, correction.	yāsār, to admonish.
kālôn, shame, disgrace.	kālāh, to be lightly esteemed (in Niphal *).

### CHAP. I. § 12. The Accents.

a) The *tone* (or *accent*) of Hebrew words is on *one* 82 of the two last syllables.

b) As the *tone-syllable* is usually the last, it is sufficient for the pupil to know what classes of words have the accent on the *penult* (i. e. the last syllable but one).

c) Words with the accent on the *final* syllable are called *Mitra'* (מִלְרַע); those with the accent on the *penult*, *Milél'* (מִלְעִיל).

(The following list will be useful for reference, though at 83 present several of the terms will convey no meaning to the pupil.)

The *tone-syllable* is the *penult* in,—

- a) All *dissyllable* nouns whose last vowel is a *Segol* or *Pathakh*.
- b) Words whose final consonant has a *furtive Pathakh*.

\* A conjugation so called.

- (83) c) Words with the dual ending *ä-yim* (יָיִם).
- d) Verbs of the *Perfect tense* with the personal endings *tî, tû, nû* (יָ, יָ, יָ).
- e) Regular verbs of the *Hiphil* conjugation; and the conjugations *Kal, Niphal,* and *Hiphil* of verbs *Ayin Vav* and *Double Ayin*.
- f) The demonstrative pronouns *êl'-lêh* (these), *hêm'-mâh, hên'-nâh*.
- g) Verbs that have the *Vav conversive* of the Perfect.
- h) The accusative suffixes *-âh, -hû, -nû, -nî, -kâ,* never have the tone.

84 Beside the accents that mark the *tone-syllable* of a word, there are others which serve the purpose of *punctuation*, by indicating that a word is or is not to be taken in close connexion with what follows.

Such accents † are either *separative* or *connective*. Their names and shapes are ‡ :—

85 SEPARATIVE (OR DISTINCTIVE) ACCENTS  
(*Domini*).

Name.	Figure.	Name.	Figure.
I. (IMPERATORES.)		II. (REGES.)	
1. Sillûk .....	⌘	1 † Segôltâ .....	⌘
2 Athnâkh .....	⌘	2 Zākêph Kâtôn....	⌘
3 * Mêrchâ with Mâhpäch	⌘	3 Zākêph Gâdol.....	⌘
		4 Tiphkhâ .....	⌘

† These tables and remarks are placed here that the pupil who proceeds immediately from this work to any portion of a printed Bible may have some notion what is meant by the numerous marks with which the text is crowded. In the earlier part of the present work the tone-syllable, when it is thought necessary to mark it, will be indicated by > ; as קַטְלָהּ (kâ-tâl'-tâ).

‡ Those marked with \* are peculiar to the poetical books.  
 Those marked with † are *prepositive*.  
 Those marked with ‡ are *postpositive*.

Name.	Figure.	Name.	Figure. (85)
III. (DUCES.)		IV. (COMITES.)	
1 R'bhī'â .....	⌘	1 Pāzēr.....	⌘
2 † Zārkâ .....	⌘	2 Kārñê Phārāh .....	⌘
3 † Pāshtā .....	⌘	3 † Great T'līshâ .....	⌘
4 T'bhîr .....	⌘	4 Gērēsh .....	⌘
5 † Y'thībh .....	⌘	5 Double Gērēsh.....	⌘
6 * Shālshē'lēth .....	⌘	6 P'sík (between the words)	⌘
7 † Tiphkhâ initial .....	⌘		

CONNECTIVE ACCENTS (*Servi*).

Name.	Figure.	Name.	Figure.
1 Mūnākh .....	⌘	6 Mērçhâ .....	⌘
2 Māhpäch .....	⌘	7 Double Mērçhâ .....	⌘
3 Kādmâ .....	⌘	8 Y'rákh ben-yōmō .....	⌘
4 Dārgâ .....	⌘	9 Tiphkhâ final .....	⌘
5 Little T'līshâ.....	⌘	10 * Mērçhâ with Zārkâ ...	⌘
		11 * Māhpäch with Zārkâ	⌘

a) *Silluk* occurs only at the end of a verse before (:) *Soph- 86 pasuk*, which separates verses. *Athnakh* (= *respiration*) usually stands only in the middle of a verse.

b) Observe that *Pashta* (⌘) and *Kadma* (⌘) have the same form: they are distinguished by their position, for *Pashta* (as a *separative* accent) always stands on the *last syllable*, whether the tone-syllable is the last or last but one. If the accent is on the penult, then two *Pashtas* occur together, ⌘⌘. *Kadma* always stands on the *first consonant* of a word.

c) *Y'thibh* (⌘) and *Mahpach* (⌘) are also distinguished by position only: the former standing always before the first letter of the word, the latter under its vowel.

- (86) *d* Segolta (שֵׁן), Zarka (זֵן), and the connective *T'lisha K'tannah* (שֵׁן) always stand over the last letter of a word.

(Remarks on the Accents. G.)

I. As Signs of the Tone.

- 87 Words that are otherwise identical, are often distinguished by the accent, e. g. בָּנִי *ba-nú* (they built), בָּנֵנוּ *bánu* (in us); קָמָה *kámā* (she stood up), קָמָה *kamá* (standing up, fem.). So in English to contrast', a contrast: in Greek εἰμί, *I am*; εἶμι, *I shall go*.
- 88 As a rule, the accents accompany the initial consonant of the *tone-syllable*. Some, however, stand only on the first letters of a word (*prepositive*); others only on the last letters (*postpositive*). The *tone-syllable* is therefore not discoverable by these.

II. As serving the purpose of punctuation.

- 89 Every verse is regarded in the figurative language of the Hebrew grammarians as a *realm* (*ditio*), governed by the great distinctive, or virtual *full stop*, at the end (*imperator*). According as the empire (i. e. verse) is large or small, varies the number of *domini* of different grades, which form the larger and smaller divisions.
- 90 *Connectives* (*Servi*) unite only such words as are closely connected in sense, as a noun with an adjective, or with another noun in the genitive, &c. But two connectives cannot be employed together. If several words should be connected, *Makkeph* is used.
- 91 In very short verses few connectives are used; sometimes none: for a small distinctive, in the vicinity of a greater, has a connective power (*servit domino majori*). In very long verses, on the contrary, connectives are used for the smaller distinctives (*fiunt legati dominorum*).
- 92 The choice of this or that connective depends on very subtle laws of consecution, with which the

learner need not trouble himself at present. It is (92) sufficient for him to know the greater distinctives, which answer to our period, colon, and comma; though they often stand where even a half comma would scarcely be admissible. They are most important in the poetical books for dividing a verse into its members.

*Reading Lesson.*

[In the following Reading Lesson “the names of the different 93 accents contained in it will be found by turning to the Table (85), with which the learner will do well to make himself familiar: otherwise, he will occasionally confound them with the vowels, and, in many instances, be unable to determine whether *Sh’va* begins or ends a syllable, or whether the mark (τ) be *Kamets* or *Kamets Khatuph*: and for this purpose we shall subjoin a passage in which the greater part of them is found.”—*Lee*.]

A. 2 KINGS i. 6.

וַיֹּאמְרוּ אֵלָיו אִישׁ   עָלָה	1. Vai-yō-m'rû' ē-lāv, îsh עā-lāh'
לְקַרְאֵתָנוּ וַיֹּאמֶר אֵלֵינוּ	lik-râ-thē'-nû, vay-yō'-mēr ē-
לָבוֹ שׁוּבוּ אֶל־הַמֶּלֶךְ	lê-nû', l'chû' shû-bhû' ēl-ham-
אֲשֶׁר־שָׁלַח אֶתְכֶם	mē'-lēch *shēr-shā-lākh' ēth-
וּדְבַרְתֶּם אֵלָיו כֹּה	chēm', v'dib-bār-tēm' ē-lāv, cōh'
אָמַר יְהוָה הַמַּבְלִי	ā-mār' Y'hô-vāh', h <sup>a</sup> -mib-b'lí'
אֵין־אֱלֹהִים בְּיִשְׂרָאֵל אַתָּה	ên- <sup>e</sup> lō-hîm' b'is-rā-ēl' āt-tāh'
שָׁלַח לְדָרֶשׁ בְּבַעַל	shō-lē'ākḥ lid-rōsh' b'bhā'-עāl
זָבוּב אֱלֹהֵי עַקְרֹן לָבוֹ	z'bhûbh' <sup>e</sup> lō-hé' ע'ēk-rôn' lā-
הַמִּטָּה אֲשֶׁר־עָלִיתָ	chēn' ham-mit- <sup>t</sup> āh' *shēr-עā-
שָׁם לֹא־תִרְדּוּ מִמֶּנָּה	lí-thā shām' lō-thē-rēd' mim-
בֵּי־מֹת תָּמוֹת:	mēn-nāh cî-môth tā-mûth.

(93)

B.

אֱלֹהִים	בְּרָא	בְּרֵאשִׁית	2.	B'rê-shîth' bā-râ' 'lō-hîm' êth
וְאֵת	הַשָּׁמַיִם	אֵת		hăsh-shā-mă'-yim v'êth hā-
הַיָּתָה	וְהָאָרֶץ	הָאָרֶץ :		â'-rêts : v'hā-â'-rêts hā-y'tha'
וְחֹשֶׁךְ	וּבְהוּ	תְהוּ		thō-hû vā-bhō-hû v'khō'-shêch
וְרוּחַ	תְּהוֹם	עַל-פְּנֵי		v'al-p'né th'hôm v'rû'-ăkh 'lō-
עַל-פְּנֵי	מְרַחֶפֶת	אֱלֹהִים		hîm' m'ră-khě'-phêth v'al-p'né'
אֱלֹהִים	וַיֹּאמֶר	הַמַּיִם :		hăm-mā-yim : vāy-yō'-mēr 'lō-
וַיֵּרָא	וַיְהִי-אֹר	יְהִי אֹר		hîm y'hî ôr, vā-y'hî-ôr' : vāy-
כִּי-טוֹב	אֶת-הָאֹר	אֱלֹהִים		yăr <sup>e</sup> 'lō-hîm êth-hā-ôr cî-tôbh
וַיִּבְדֵּל	אֱלֹהִים	בֵּין הָאֹר		vāy-yăbh-dêl 'lō-hîm bēn hā-ôr
	וּבֵין הַחֹשֶׁךְ :			û-bhên hă-khō'-shêch.

## Exercise 11.

- 94 a) Write in English letters the following extract, and mark the *tone-syllables*—

לְכֹן חֲבוּ-לִי נְאֻם-יְהוָה לְיוֹם קוּמִי לְעֵד כִּי מִשְׁפָּטִי לְאַסֶּף  
 גּוֹיִם לְקַבְּצֵי מַמְלָכוֹת לְשִׁפֹּף עֲלֵיהֶם זַעֲמִי כֹל חֲרוֹן אַפִּי  
 כִּי בָאֵשׁ קִנְאַתִּי תֹאכַל כָּל-הָאָרֶץ :

- b) Write in Hebrew characters the following extract—

V'hännākhash hāyāh' v'ārūm mic-cōl khāyyāth hāssādēh  
 'shēr vāsāh Y'hōvāh 'lōhîm : vāyyōmēr 'ēl-hāishshāh āph cî-  
 amār 'lōhîm lō<sup>a</sup> thōchl'û mic-cōl v'ets hāggān?



## CHAP. II. § 1. The Definite Article.

The definite article is ה; its vowel is *Pathakh* 95 (=, *ă*); and the following consonant receives *Dagesh*.

But since the *gutturals* and Resh cannot receive 96 *Dagesh*, a compensation is usually made for its omission by lengthening the vowel of the article into *Kamets* (τ, *ā*) or *Long Segol* (⋄ [*ě* =] *è* or *ü*).

ה is used before { 1) *Khā*.  
2) *Hā*, *ā*, when not *tone-syllables*.

ה is used before { 1) *Hā*, *ā*, when *tone-syllables*.  
2) Any *guttural* or Resh, except in the cases already enumerated.

*Exception*] If, however, the vowel that follows is 97 not τ or ⋄, words beginning with *He* or *Kheth* generally take ה for their article: that is, make no compensation for the omitted *Dagesh*.

## Reading Lesson and Vocabulary.

אָב 2	שֶׁשׁ 1	1 shě'-mësh,	2 ābh,	98
		<i>the sun.</i>	<i>father.</i>	
אִישׁ 4	אִם 3	3 ēm,	4 îsh,	
		<i>mother.</i>	<i>man (vir).</i>	
טַל 6	רֶגֶל 5	5 rě'-gěl,	6 täl,	
		<i>foot.</i>	<i>dew.</i>	
בָּנִים 8	אֶשְׁכּוֹל 7	7 ěsh-cól,	8 bā-nîm,	
		<i>bunch-of-grapes.</i>	<i>sons.</i>	
עַם 10	הַיְכָל 9	9 hē-chāl,	10 vām,	
		<i>temple.</i>	<i>people.</i>	
הַרִים 12	הַר 11	11 hār,	12 hā-rîm,	
		<i>mountain.</i>	<i>mountains.</i>	
חַג 14	עוֹן 13	13 vā-vôn,	14 khāg,	
		<i>guilt.</i>	<i>religious feast.</i>	
חַתָּמֶת 16	חֹהַב 15	15 khô-ăkh,	16 khō-thě'-mêth,	
		<i>thistle.</i>	<i>signet.</i>	
רוּפֵא 18	רוּם 17	17 rûm,	18 rôphē <sup>a</sup> ,	
		<i>height.</i>	<i>physician.</i>	
(in pause) עֵלָם, עֵלָם 19		19 ě'-lēm; vā-lēm (in pause),		
		<i>lad.</i>		

## Exercise 12.

99 a) Write down the following words, with their meaning, in English letters—

הַהֵיכָל 4	הַפְּנִים 3	הָאֶשְׁכּוֹל 2	הַטֵּל 1
הַחֲטָאת 8	הַחוּחַ 7	הַהֶגֶן 6	הַשָּׁמַשׁ 5
	הָעָלָם 11	הַרוּפָא 10	הָרוֹם 9

b) Write down in Hebrew letters—

1 the mother.	2 the father.	3 the dew.
4 the foot.	5 the mountain.	6 the mountains.
7 the guilt.	8 the people.	9 the man.

## CHAP. II. § 2. The Perfect and Imperfect of Kal.

100 To enable the pupil to form complete sentences, I shall here give the two principal tenses of the regular verb in its simplest conjugation; *Kal* (active).

101 The third singular of the Perfect of *Kal* is one of the simplest forms of the verb, and is usually considered its *root*, or *stem-form*.

*Perfect and Imperfect of the verb קָטַל, kâ-tâl, to kill.*

102		Perfect ( <i>actio perfecta</i> ).		Imperfect ( <i>actio infecta</i> ).	
		(Sing.)		(Sing.)	
1.		קָטַלְתִּי	kâ-tâl'-tî	אֶקְטַל	ĕk-tôl'
2.	masc.	קָטַלְתָּ	kâ-tâl'-tâ	תִּקְטַל	tîk-tôl' (m.)
	fem.	קָטַלְתְּ	kâ-tâlt'	תִּקְטְלִי	tîk-t'li' (f.)
3.	masc.	קָטַל	*kâ-tâl'	יִקְטַל	yîk-tôl' (m.)
	fem.	קָטְלָהּ	kâ-t'lah'	תִּקְטַל	tîk-tôl' (f.)

	(Plural.)		(Plural.)	(102)
1.	קָטְלוּ	kā-tāl'-nú	נִקְטְלוּ	nīk-tōl'
2.	{ masc. קָטְלֶתֶם	k'tāl-tēm'	תִּקְטְלוּ	tīk-t'lû (m.)
	{ fem. קָטְלֶנָּה	k'tāl-tēn'		תִּקְטְלֶנָּה
3.	קָטְלוּ	kā-t'lû'	יִקְטְלוּ	yīk-t'lû' (m.)
			תִּקְטְלֶנָּה	tīk-tōl'-nāh (f.)

Observe that in the Perfect the persons are formed 103 by adding certain *suffixes*, or *affirmatives* (*tî, tã, &c.*) to the third person or root.

a) These suffixes are fragments of the personal 104 pronouns; *tî, tã, t, nú* are added without any change in the *vowels* of the root (*kātāl-tî, -tã, -t, -nú*).

b) Before the suffixes *tem', ten'* (both accented), the first vowel of the root (*Kamets*) is changed into *Sh'va* (*k'tāl-tēm', -tēn'*). Before *āh, ū*, the second vowel (*Pathakh*) is changed into *Sh'va*, the *Kamets* being retained.

The *Imperfect* (or, as many Grammarians call it, 105 the *Future*) is formed by *prefixing* certain fragments of the personal pronouns to the radical letters, which are then pointed with *Sh'va*, and *Kholem*, nearly always *written defectively* (*k'tōl, קִטְל*). The prefixes are for the singular (1) *ē-* [נְ], (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. For the plural, (1) *n'-*, (2) *t'-*, (3) *y'-*, masc.; *t'-*, fem. And the *second sing. fem.*, both *second persons plural*, and the *third plural fem.* have also a suffix: *ī* (יְ) for *thou, fem.*; *ū* (וּ) for *ye and they, masc.*; *nāh* (נָה) for *ye and they, fem.* For the forms that have the suffixes *ī, ū*, קִטְל is shortened into קִטְל.

The prefixes of the Imperfect (except נְ) properly 106 take *Sh'va*; but as two consonants standing together cannot both take vocal *Sh'va*, the *Sh'va* of the *prefix* is changed into *Khirek*. *Aleph* properly takes *Khateph Segol* (סְ); this is changed into *Segol*.

- 107 The meaning of the *tenses* will be explained when we consider the verb more regularly. At present the pupil is to observe, that—
- a) The Hebrew *Perfect* denotes a *completed action*, and is usually translated by our *Perfect*, or *Perfect definite*, or *Pluperfect*: *made, did make; have made; had made.*
- b) The *Imperfect* denotes an *unfinished action*, and is usually translated by the *Future*; sometimes, especially in general assertions, by the *Present*.

## Exercise 13.

- 108 a) Write down in English letters the two following tenses of פָּקַד pākād, *to visit* (with the English of each person).

Perfect (or Preterite).		Imperfect (or Future *).	
(Sing.)		(Sing.)	
פָּקַדְתִּי	I	אֶפְקַד	I
פָּקַדְתָּ	thou (m.)	תִּפְקַד	thou (m.)
פָּקַדְתְּ	thou (f.)	תִּפְקְדִי	thou (f.)
פָּקַד	he	יִפְקַד	he
פָּקְדָה	she	תִּפְקְדֵה	she
(Plural.)		(Plural.)	
פָּקַדְנוּ	we	נִפְקַד	we
פָּקַדְתֶּם	ye (m.)	תִּפְקְדוּ	ye (m.)
פָּקַדְתֶּן	ye (f.)	תִּפְקְדֶנָּה	ye (f.)
פָּקְדוּ	they	יִפְקְדוּ	they (m.)
		תִּפְקְדֶנָּה	they (f.)

- b) Write down in Hebrew and English letters the Perfect and Imperfect of שָׁמַר šāmār, *to keep*; and כָּתַב cāthābh, *to write*.

\* Gesenius, after the old Grammarians, called it the *Future*; Dr. Lee calls it the *Present*; Ewald and Rödiger, the *Imperfect*.

*Vocabulary.*

<i>To be angry,</i> קִצַּף, kā-tsäph'.	<i>Over-thee,</i> עֲלֶיךָ, ā-lè-chā. 109
<i>To keep, to guard, to watch,</i> שָׁמַר, shā-mär.	<i>Strife, contention,</i> מָרוֹן (av), mā-dôn (dûn, to plead).
<i>To lie down,</i> שָׁכַב, shā-chäbh'.	<i>I,</i> אֲנִי, 'nî.
<i>A king,</i> מֶלֶךְ, më'-lēch.	<i>Wisdom,</i> חֲכָמָה (ω), khöch- māh (khā-chām, to be wise).
<i>To reign,</i> מָלַךְ, mā-läch'.	<i>Cunning, prudence,</i> עֲרֻמָּה (ω), 'ör-māh (ā-rām, to be subtle).
<i>To cease, to abate,</i> שָׁתַק, shā- thäk'.	<i>Wine,</i> יַיִן, yä-yîn.
<i>To dwell with,</i> שָׁכַן, shā-chän'.	<i>Upon,</i> עַל, 'äl.
<i>To mix, to mingle,</i> מִסַּךְ, mā- säch'.	<i>Zion,</i> צִיּוֹן, Tsiy-yôn.
<i>To pour out, to anoint,</i> נָסַךְ, nā-säch'.	<i>Twigs,</i> זָלְזָלִים, zäl-zäl-lîm.
<i>To cut off or down,</i> כָּרַת, cā- rāth'.	<i>A fool,</i> בְּסִיל, c'sîl.
<i>To spread,</i> פָּרַשׁ, pā-räs'.	<i>Folly,</i> אִוְלָת, iv-vě'-lēth.
<i>To rage (tumultuously),</i> רָגַשׁ, rā-gäsh'.	<i>A covenant,</i> בְּרִית, b'rîth.
<i>Pharaoh,</i> פַּרְעֹה, Pär-ēōh.	<i>Why?</i> לָמָּה, lām'-māh?
<i>Discretion, counsel (in a bad sense, contrivance),</i> מְזִמָּה, m'zim-māh (αωδ, zā-mām, to devise).	<i>Nations, Gentiles,</i> גּוֹיִם, gō- yim.

בְּרִית בָּרַת, he made a covenant, as τέμνειν ὄρκια (Hom.), from the cutting up of the victims offered when a covenant was made.

## Exercise 14.

110 Translate the following sentences—

1 יִקְצֹף פַּרְעֹה :	2 מִזְמָה :	1 yik-tsōph Pär- <u>e</u> öh.
תִּשְׁכַּח עָלָיְךָ :	3 שְׁכַבְתָּ :	2 m'zim-māh tish-mōr <u>ע</u> ā-lè- chā. 3 shā-chābh-tā. 4 yim-
4 יִמְלֹכוּ :	5 יִשְׁתַּק מָדוֹן :	l'chû. 5 yish-tōk mā-dōn.
6 אֲנִי חִכְמָה שְׁכַנְתִּי :	7 מִסְכַּתִּי :	6 *nî khōch-māh shā-chān-tî <u>ע</u> ör-māh. 7 mā-säch-tî.
8 מִסְכָּה יִין :	9 לָמָּה רָגַשׁוּ :	8 ma-s'chāh yā-yîn. 9 lām-
10 אֲנִי נִסְכַּתִּי מֶלֶךְ :	11 פָּסִיל יִפְרֹשׁ :	māh rāg'-shû gō-yim?
12 אֵילָת :	13 בְּרַתִּי הַזֹּלֹלִים :	10 *nî nā-säch-tî mē'-lēch <u>ע</u> āl- Tsiy-yōn. 11 c'sîl yiph'rōs
14 אֶכְרֹת בְּרִית :	15 תִּשְׁמֹר הַבְּרִית :	iv-vē'-lēth. 12 nich-rōth hāz- zāl-zāl-lîm. 13 cā-r'thû hāz- zāl-zāl-lîm. 14 ēch-rōth b'rîth.

b) 1. I have mixed the wine. 2. We have made the covenant. 3. Ye (*m.*) have anointed the king. 4. I shall rage. 5. We raged. 6. We shall rage. 7. Why do ye (*f.*) rage? 8. I shall keep the covenant.

## CHAP. III. § 1. Gender of Substantives. Adjectives.

111 The Hebrew, like all other Semitic languages, has only two genders, the *masculine* and the *feminine*.

112 The masculine has no peculiar termination. The *feminine* terminations are—

a) הַ (the most common).

b) תַּ (unaccented); after a guttural תַּ-.

(Rarer forms; for reference.)

- c) תָּיִם, תַּי, תֵּי. 113  
 d) תַּ- often in proper names of the Phœnicians and adjoining tribes.  
 e) תַּ- (almost exclusively *poetical*).  
 f) נַ- (Aramæan for נָ- : chiefly in later writers).  
 g) נַ- (weakened from נָ-) :—very rare.  
 h) נַ- (unaccented).  
 i) תַּתַּ- (in poetry).

The names of *countries* and *towns* are also usually 114 *feminine*, and the names of those members that are in *pairs* (as the *hands, eyes, ears, &c.*).

*Proper* names are not distinguished by any peculiar 115 endings to mark the sex. *Some* feminines are formed from the corresponding masculines by appending a feminine termination; but in the case of *animals*, the two sexes often have a peculiar name (as *bull, cow* in English); and many names of animals denote both sexes, as גַּמְלָה *camel*, &c. Even some names of animals with feminine terminations denote the male as well as the female: e. g. יוֹנָה (*yônâh*), *dove*.

The adjective, when used *attributively*, follows its 116 substantive. If the substantive has the article, so has the *attributive adjective*. An adjective without the article following a substantive with one, is the *predicate*, the *copula* (*is, was, &c.*) being omitted.

So in Greek—

- ἡ γυνή ἡ καλή, *the beautiful woman.* 117  
 ἡ γυνή καλή, *the woman is beautiful.*

Feminine nouns, both such *substantives* as have 118 corresponding feminine forms, and *adjectives*, are usually formed by adding תַּ-, sometimes תַּ־ָּ, to the masculine.

- a) Masculines in תַּ- form their feminine by chang- 119  
 ing תַּ- into תַּ־ָּ. רֹעַה, רֹעָה (*rō-ēh, rō-yāh*).

(119) *b*) Those that end in *Kheth* or *Ayin* take the fem. in ת־ָ (instead of ת־ֶ).

120 The changes made in the *vocalisation* by appending the terminations cannot be explained at present: only observe—

1) *ā* in the *penult* is changed into *Sh'va* when ה־ָ is added:

גְּדוֹלָה, גְּדוֹלָה (gādōl, g'dōlāh).

2) The fem. from a noun with the vowels ě'-ě, takes ä-ā,

מְלֶכָה, מְלֶכָה (mě'-lēch, mäl-cāh): the reason is, that the original form of (e. g.) קָטַל was קָטַל (with *Pathakh*).

### Vocabulary.

121 King, מֶלֶךְ, mě'-lēch.	White, לָבָן, lā-bān. לְבָנָה, l'bā-nāh ( <i>f.</i> ).
Small, קָטָן, kā-tān'. קְטַנָּה, k'tān-nāh ( <i>f.</i> ).	Boy, יֶלֶד, yě'-lēd;
To rule, מָשַׁל, mā-shāl.	Girl, יְלֵדָה, yäl-dāh (yā-lād, to beget).
A youth, lad, נֶעָר, nă'-ĕär.	Red, אָדָם, ā-dōm.
Good, טוֹב, tōbh.	Horse, סוּס, sūs;
Father, אָב, ābh.	Mare, סוּסָה, sū-sāh.
Man, אִישׁ, ish.	
Brother, אָח, ākh.	A knife { שֶׁכִּין, šac-cîn.
Strong, גִּבּוֹר, gib-bōr.	{ מִאֲכַלֶּת (αω), mǎ-
Sharp, חָד, khād. חֲדָה, khād-dāh ( <i>f.</i> ).	{ 'chě'-lēth.
Diligent, חָרִיץ*, khā-rīts.	To cut, גָּזַר, gā-zār.
חֲרוּצָה, khārū-tsāh ( <i>f.</i> ).	To grow, גָּדַל, gā-dāl.
Sincere, honest, תָּם (ע), tām.	Scholar, תַּלְמִיד (א), täl-míd.
A (bright) spot on the skin, בְּהֵרֵת, bǎ-hě'-rěth.	תַּלְמִידָה, täl-mí-dāh ( <i>f.</i> ).
	To slaughter, שָׁחַט, shā-khăt.

\* Properly sharpened, fr. חָרַץ.



(Eng.) The boy is good.

122

(Heb.) { (1) *The boy he good.*  
(2) *The boy good.*He הוא, hû<sup>a</sup>.She היא, hî<sup>a</sup>.

## Exercise 15.

a) הַיֶּלֶד הוּא קָטָן : 2 הַצֶּעֶר	1	הַיֶּלֶד הוּא קָטָן.	123
הוּא טוֹב : 3 הָאָב הוּא	2	הָאָב הוּא טוֹב.	
זָקֵן : 4 הָאָח הוּא נָבוֹר	3	הָאָח הוּא נָבוֹר.	
הַבְּהֵרֶת : 6 הַיֵּשׁ תָּם :	4	הַיֵּשׁ תָּם.	
לְבָנָה : 7 יֶלֶד קָטָן : 8 הַיֶּלֶד	5	הַיֵּשׁ תָּם.	
הַקָּטָן : 9 הַיֶּלֶד קָטָן :	6	הַיֵּשׁ תָּם.	
שִׁבּוֹן חָד יָגוֹר : 11 יֶלְדָּה	7	הַיֵּשׁ תָּם.	
קָטָן * תְּגַדֵּל : 12 תְּלֻמִּידָה	8	הַיֵּשׁ תָּם.	
חַרוּצָה * תְּלַמֵּד :	9	הַיֵּשׁ תָּם.	
מֵאֲכָלֶת חֶדָּה * תִּשְׁחַט :	10	הַיֵּשׁ תָּם.	
	11	הַיֵּשׁ תָּם.	
	12	הַיֵּשׁ תָּם.	
	13	הַיֵּשׁ תָּם.	

b) 1. The little girl will mix wine. 2. The red wine. 3. The wine is red. 4. The knife is sharp. 5. They grew. 6. Ye (*pl.*) will grow. 7. The diligent scholar. 8. The scholar is diligent.

## CHAP. III. § 2. Formation of the Plural.

A. *Masculine* nouns form their plural by adding םִי- (im') to the singular †.

a) Nouns in הֶ- (ēh) throw away this termination before the םִי- is appended.

\* The Imperfect of an *intransitive* verb has usually *Pathakh* for its second vowel, instead of *Kholem*, in its dissyllabic forms.

† The plural termination is sometimes written *defectively*, as in Gen. i. 21 : תְּנִינִים (tān-nī-nim).

125 B. *Feminine* nouns form their plural by adding וֹת (*óth*) to the singular.

a) If the singular ends in *ăth*, *ěth*, *āh* (תֶּ-, תֶּ-, תֶּ-), these terminations are changed into וֹת (*óth*).

b) If the singular ends in *íth* (יֹת־), the plural ends in *iy-yóth* (יֹת־יֹ).

c) If the singular ends in *úth* (וֹת־), the plural ends in *űy-yóth* (וֹת־יֹ).

### Examples.

126	Singular.	Plural.	Meaning.	Singular.	Plural.
A.	סוּס	סוּסִים	<i>horse</i>	sûs	sûs-îm
a)	מִשְׁנָה	מִשְׁנִים	<i>double, second</i>	mish-něh	mish-nîm
B.	בְּאֵר	בְּאֵרוֹת	<i>well</i>	b'ēr	b'ē-rôth
a)	תְּהִלָּה	תְּהִלוֹת	<i>hymn (of praise)</i>	t'hillāh	t'hil-lôth
	אֲנָרֶת	אֲנָרוֹת	<i>letter</i>	ig-gě'-rěth	ig-g'rôth
	טַבַּעַת	טַבַּעוֹת	<i>ring</i>	tăb-bă'-ěăth	tăb-bā-ěôth
	עֵבְרִית	עֵבְרִיּוֹת	<i>Hebrewess</i>	ĕibh-rîth	ĕibh-rĭy-yôth
	מַלְכוּת	מַלְכוּתוֹת	<i>kingdom</i>	măl-chûth	măl-chűy-yôth

127 The addition of the plural terminations causes certain changes of such vowels as are *mutable*; of which the following principal changes will be sufficient for the pupil at present.

a) *a* or *e* of the *penult* (whether *long* or *short* [ַ, ֶ, ֵ, or ִ]) is usually changed into simple *Sh'va*, or, after a guttural, into *Khateph Pathakh* (ֿ-), when the word becomes a trisyllable.

This arises from the transfer of the accent to the final syllable, which causes the *antepenult* to be pronounced *short*.

b)  $\ddot{a}$  or  $\ddot{e}$  (- or  $\ast$ ) in the final syllable of a word is (127) changed into  $\bar{a}$  ( $\tau$ ).

Hence (by a, b) we have  $\begin{cases} k\bar{a}t\bar{a}l, k't\bar{a}l\bar{i}m. \\ k\ddot{e}'t\bar{e}l, k't\bar{a}l\bar{i}m. \end{cases}$

(Nouns of these forms are of very frequent occurrence. Observe that their plurals are *alike*.)

c) So nouns ending in  $\text{ױ}$ , from verbs *Lamed He*, change *Khirek* into *Kamets*, and end in  $\bar{a}$ - $\text{y}\bar{i}m$  ( $p't\bar{i}$ ,  $p't\bar{a}$ - $\text{y}\bar{i}m$ ).

d) Feminines with *e short* ( $\ast$ ) in the penult, change it into  $\bar{a}$  ( $\tau$ ) in the plural.

(In other respects the feminine undergoes little change in the formation of the plural, because the necessary vowel changes have already been made on appending the feminine termination.)

e) Nouns in  $\bar{a}$ '- $\text{v}\ddot{e}th$ ,  $\ddot{a}$ '- $\text{y}ith$  ( $\text{ױײ}$ ,  $\text{ױײ}$ ), contract these syllables into ( $\text{ױ}$ ,  $\text{ױײ}$ )  $\acute{o}th$ ,  $\acute{e}th$ , before appending the plural termination  $\bar{i}m$ .

f) Nouns defective from verbs with *double Ayin*, *dagesh* the final consonant before  $\bar{i}m$  is added, and shorten the preceding vowel; changing  $\bar{a}$ ,  $\bar{e}$ ,  $\bar{o}$  into  $\ddot{a}$ ,  $\ddot{e}$ ,  $\ddot{u}$  respectively.

g) Vowels that have their homogeneous vowel-letter *quiescent*, are amongst those that are *immutable*, and therefore remain in the plural: e. g.  $\acute{a}$ ,  $\acute{e}$ ,  $\acute{i}$ ,  $\acute{o}$ ,  $\acute{u}$  ( $\text{ױײ}$ ,  $\text{ױײ}$ ,  $\text{ױײ}$ ,  $\text{ױײ}$ ,  $\text{ױײ}$ ).

### Examples.

#### Masculine.

Singular.	Plural.	Meaning.	Singular.	Plural.	128
דָּבָר	דְּבָרִים	word	dā-bhār	d'bhā-rīm	
חָכָם	חֲכָמִים	wise	khā-chām	kh <sup>a</sup> chā-mīm	
שָׁכֵן	שְׁכֵנִים	neighbour	shā-chēn	sh'chē-nīm	
עֲצֵל	עֲצֵלִים	sluggard	yā-tsēl	y <sup>a</sup> tsē-līm	
עֲנַב	עֲנָבִים	a cluster of grapes	yē-nābh	y <sup>a</sup> nā-bhīm	

(128)	Singular.	Plural.	Meaning.	Singular.	Plural.
	מֶלֶךְ	מְלָכִים	king	mě'-lēch	m'lā-chîm
	לָדָר	לְדָרִים	lad	nă'-yăr	n'yā-rîm
	בַּיִת	בָּתִּים	house	bă-yîth	bā-tîm
	זֵיתָן	זֵיתִים	olive	ză'-yîth	zē-thîm
	מִלּוֹן* (a v)	מִלּוֹנִים	inn	mā-lôn	m'lô-nîm
	מִגֶּן† (a d)	מִגְנִים**	shield	mā-gēn	mā-gîn-nîm**
	שֵׁן‡ (d)	שָׁנִים	tooth	shēn	shin-nă'-yim
	עֵז (d)	עֲזִים	goat	yēz	y'iz-zîm
	גְּדִי (h)	גְּדִיִּים	a kid	g'dî	g'dā-yîm
	כִּשְׁמֹנֶה	כִּשְׁמֹנִים	double, second	mish-nēh	mish-nîm

## Feminine.

צְדָקָה (ω)	צְדָקוֹת	justice	ts'dā-khāh	ts'dā-kôth (righteous acts)
שִׁפְחָה (ω)	שִׁפְחוֹת	handmaid	sh'iph-khāh	sh'phā-khôth
עֲצָה    (ω y)	עֲצוֹת	counsel	yē-tsāh	yē-tsôth
עֲטָרָה	עֲטָרוֹת	crown	y <sup>a</sup> -tā'-rāh	y <sup>a</sup> -tā-rôth
כְּתוֹנֶת (ω)	כְּתוֹנוֹת	coat	c'thō'-nēth	cūt-tō-nôth
שְׂאֵרִית } שְׂרִית }	שְׂאֵרִיּוֹת	remnant	sh'ē-rîth	sh'ē-ry-yôth
			shē-rîth	

129 a) Some masculine substantives have a plural of the feminine form, in *ôth*; and (b), *vice versâ*, some feminines a plural of the masculine form, in *îm*. In both cases, however, the gender of the singular is usually retained in the plural. Such, for instance, are—

\* לֹדֶן, lûn, to lodge.

† גָּנָן, gā-nān, to cover.

‡ שָׁנָן, shā-nān, to sharpen.

|| יַעֲצֵן, yā-ĕ'ats, to counsel.

¶ שָׂאֵר, shā-ār, to remain.

\*\* Obs. ā in antepenult.

a) אב	אבות	father	ābh	ā-bhōth	130
שם	שמות	name	shēm	shē-mōth	
קול	קולות	voice	kôl	kô-lōth	
b) מלה	מלים	word	mil-lāh	mil-lîm	
יונה	יונים	dove	yô-nāh	yô-nîm	

Some nouns have both a masculine and feminine 131 termination in the plural, as—

עת | עתים, עתות || *time* || עֵת | vit-tîm, vit-tôth.

In adjectives and participles the plural endings *îm* and *ôth* are 132 confined to the *masculine* and *feminine* genders respectively. טובים *tô-bhîm* (boni), *good* (masc.): טובות *tô-bhōth* (bonæ), *good* (fem.).

So in substantives from the same stem, when the terminations 133 denote the different sexes: בנים *bā-nîm*, *sons*; בנות *bā-nōth*, *daughters*.

### Exercise 16.

Write down in Hebrew and English letters, the plural (with and without the definite article) of the following nouns—

A way,	דֶּרֶךְ	dě'-rěch.	A fool,	בְּסִיל	c'-sîl.	134	
A child,	יֶלֶד	yě'-lěd.	A tongue,	לָשׁוֹן	lā-shôn.		
A lie,	כָּזָב	cā-zābh.	A garment,	שִׁמְלָה	sîm-lāh.		
A vile person,	נָבֵל	nā-bhāl.	A lamb,	כֶּבֶשׂ	cě'-bhěs.		
A vineyard,	כֶּרֶם	cě'-rěm.	People,	עַם (d)	yām.		
A part,	חֵלֶק	khě'-lěk.	nation,				
A proverb,	מִשָּׁל	mā-shāl.	A thresh-	סַף (d)	sāph.		
A cluster } of grapes, }	עֵנָב	yē-nābh.	old, step before a door,				
A hypocrite,	חֲנֹפֵה	khā-nēph.	A bear,			דָּב (d)	dōbh.
Strong } drink, }	שֵׁכָר	shē-chār.	A nest, a cell,	קֶן (d)	kēn.		

CHAP. III. § 3. *Participles of Kal* with their *feminine* and *plural forms*.

135 The verb in *Kal* has two participles: one active, in  $\bar{o}-\bar{e}$ ; another passive, in  $\bar{a}-\bar{u}$ : as *kō-tēl*, *kā-tūl*.

136 Their forms for gender and number are (to take the participles of *kā-tūl* as examples)—

*Active.*

Sing.	קָטַל	קְטֹלָה	(or קְטֹלָה)	kō-tēl	kō-tē'-lēth
Plur.	קְטֹלִים	קְטֹלוֹת		kō-t'lim	kō-t'lōth

*Passive.*

Sing.	קָטוּל	קְטוּלָה		kā-tūl	k'tū-lāh
Plur.	קְטוּלִים	קְטוּלוֹת		k'tū-lim	k'tū-lōth

137 The participle is often used as a *predicate* to express (usually) the *Present* tense.

138 A participle, *alone* or with the *definite article*, is equivalent to *he who*—with the verb (like  $\acute{o}$  βουλόμενος = *he who wishes*, in Greek); but it may denote *any tense*: (נָפֵל nō-phēl = *he that falls*, or *he that has fallen*, or *he that will fall*), though it has most frequently the meaning of the *Present*.

*Vocabulary.*

139 Counsel, מְזִמָּה ( <i>a w</i> ), m'zim-māh.	To judge, שָׁפֵט, shā-phät.
Herd, oxen, בָּקָר, bā-kār.	A judge, שׁוֹפֵט, shō-phēt.
River, נְהָר, nā-hār.	Light, luminary, מְאֹר, m'ā-ôr,
To rule, מְשִׁל, mā-shäl.	pl. מְאֹרוֹת, m'ō-rōth.
Wives, נְשִׁים, nā-shîm ( <i>f. with m. term.</i> ).	To surround, סָבַב ( <i>d</i> ), sā-bhābh.
	Garden, גַּן ( <i>d</i> ), gän.

מוֹשֵׁל or מְשִׁל, mō-shēl, *ruling; ruler.*

## Exercise 16\*.

1 הַמְּלֶךְ יִמְלֹךְ :	2 הַמְּלָכִים :	1 häm-mě'-lēch	yīm-lōch.	140
3 הַמְּלָכָה תִּמְלֹךְ :	4 הַמִּשְׁלָל :	2 häm-m'lā-chīm.	3 häm-mäl-cāh thīm-lōch.	4 häm-mō-shēl yīm-shōl.
5 הַמִּשְׁלָל תִּמְשַׁל :	6 הַמּוֹשְׁלִים יִמְשְׁלוּ :	5 häm-mō-shē'-lēth tīm-shōl.	6 häm-mô-sh'līm yīm-sh'lû.	7 häsh-shô-ph'tīm yish-ph'tû.
7 הַשּׁוֹפְטִים יִשְׁפְּטוּ :	8 הַלְּבִיא יִטְרֹף :	8 häl-lā-bhí <sup>a</sup> yīt-rōph.	9 häm-mā-ôr'häg-gā-dōl'.	10 häm-m'ō-rōth'häg-g'dō-līm.
9 הַמְּאֹרֶה יִגְדֹּל :	10 הַמְּאֹרוֹת הַגְּדֹלִים :	11 häm-mā-ôr'kā-tōn'.	12 hān-nā-hār'häs-sō-bhēbh häg-gān'.	13 y'lā-dīm k'tān-nīm yīg-d'lû.
11 הַמְּאֹרֶה קָטָן :	12 הַנְּהָרִים יִלְדוּ :	14 täl-mî-dīm kh <sup>a</sup> -rû-tsīm yīl-m'dû.	15 säc-cî-nīm khäd-dīm yīg-z'rû.	16 nā-shīm täm-mōth.
13 הַסֵּבֵב הַגָּן :	14 תֵּלְמִידִים יִגְדְּלוּ :			
15 שְׂפִינִים יִלְמְדוּ :	16 נְשִׁים יִגְזְרוּ :			
	תַּמּוֹת :			

a) Write down the plural of—

141

בָּקָר *bā-kār, herd; oxen.*

שֶׁקֶל *shē'-kēl, shekel.*


נְהָרִים *nā-hār, river; pl. both ím and óth.*

גַּן *gän (d), a garden.*

b) Translate into Hebrew (using both Hebrew and English letters)—

1. The sharp knives will cut. 2. The gardens are small. 3. The small gardens. 4. The shields are large. 5. The knife is sharp. 6. The knives are sharp. 7. The rulers.

c) Write down the Perfect, Imperfect, and the two participles with *fem. s.* and *plur. m.* and *f.* of *shāthāl*, to plant.

 The *th* (ת) will become *t* (ת) when a consonant immediately precedes it. 142

d) 1. The great rivers. 2. The rivers are great (° ones). 3. The clusters are small. 4. The great cluster. 5. The dogs. 6. The

- (142) little lambs. 7. Gardens. 8. The gardens are large. 9. The rivers which surround the gardens.

CHAP. III. § 4. *The Dual Number.*

- 143 The Dual number of *substantives* (to which that number is confined) denotes *two* of the things in question. It is formed from the singular by adding *á'yim*; but the final ך of a feminine noun is changed into ך before the termination is added. The ך of the termination ךֿ remains.
- 144 The Dual number is nearly confined to natural or artificial objects that exist in *pairs*; or either are, or are *conceived* to be, *double*: e. g. the two *legs, hands, ears, eyes* of the human body; *a pair of scales, shoes, &c.*; (the space of) *two years* (= *biennium*). It is also found in the numerals 2, 12, 200, &c.
- 145 Substantives in ךֿֿ (i. e. *segolate* substantives) *now and then* take the same vowels in the root as the plural does; that is, *Sh'va* and *Kamets* (ֿֿֿ), but usually contract the two syllables with *Segol* into one with *Pathakh*.

*Vocabulary.*

146	Sing.	Dual.	Sing.	Dual.	Meaning.
	יַד	יָדַיִם	yād	yā-dā'-yim	<i>hand; two hands.</i>
	יוֹם	יוֹמַיִם	yôm	yô-mā'-yim	<i>day; two successive days</i> (= <i>biduum</i> ).
	שִׁפָּה	שִׁפְתַיִם	sā-phāh	s'phā-thā'-yim	<i>lip; two lips.</i>
	נְחֹשֶׁת	נְחֹשְׁתַיִם	n'khō'-shēth	n'khūshtā'-yim	<i>fetter; two fetters.</i>
	קָרוֹן	קָרְנַיִם	kě-rēn	kār-nā'-yim	<i>horn; two horns.</i>
		קָרְנַיִם		k'rā-nā'-yim	
	רֶגֶל	רַגְלַיִם	rě-gēl	rāg-lā'-yim	<i>foot; two feet.</i>
	נַעֲלַל	נַעֲלָלַיִם	nā'-āl	nā-'ālā'-yim	<i>shoe; pair of shoes.</i>



אָזן	אָזְנִים	ô-zën	öz-nă'-yim (83, c)	} (the two) ears. (146)
מֵאָזן	מֵאָזְנִים	mō-zën	mōz-nă'-yim	
עַיִן	עֵינַיִם	ʔă-yīn	ʔê-nă'-yim	eye; (the two) eyes.
כַּף	כַּפַּיִם	bē-rēch	bīr-că'-yim	knee; (two) knees.
אָף*	אִפַּיִם	ăph	ăp-pă'-yim	nose; nostrils.
מִלְקָח	מִלְקָחַיִם †	mēl-kākh	mēl-kā-khă'-yim	tongs; snuffers.
	שָׁמַיִם		shā-mă'-yim	heavens.

Weak, רַפָּה (fr. רָפָה) rā-phēh.

Straight, יֵשֶׁר (fr. יָשַׁר, to be straight), yā-shār.

Pan; spoon, כַּף f. (d), cāph.

Evil; bad, רַע, with distinctive accent רַע (f. רָעָה), rāʔ, rā-ʔāh.

Breeches, מְכַנְסִים (a), mīch-147 nās-ă'yim.

Black, שָׁחַר, shā-khōr.

To be in pain, כָּאַב, cā-ēbh.

Pained; in pain, כּוֹאַב, cō-ēbh (partep. Kal).

### Exercise 17.


a) הַרְגַל 2	: הַיָּד רַפָּה 1	1 häyyād rāphāh.	2 hārē'-148
: הַשֵּׁן כּוֹאַבָּת 3	: יֵשֶׁרָה 3	gēl y'shārāh.	3 hāshshēn
הָאָף 5	: הַכַּף קִטְנָה 4	cōē'bhēth.	4 häccāph k'tān-
: הַיָּדַיִם רַפּוֹת 6	: גְּדֻלָּה 6	nāh.	5 hāāph g'dōlāh.
: הַשְּׁנַיִם 8	: הַיָּדַיִם יֵשֶׁרוֹת 7	6 häyyādă'yim rāphōth.	7 hārāglă'yim y'shārōth.
: כּוֹאַבּוֹת 9	: הַכַּפַּיִם קִטְנּוֹת 9	8 hāshshīnnă'yim cō'bhōth.	8 hāshshīnnă'yim cō'bhōth.
: הָאִפַּיִם 11	: הַעֵינַיִם רָעוֹת 10	9 häccāppă'yim k'tānnōth.	10 hāyēnă'yim rāʔōth.
: הַמְכַנְסִים 12	: גְּדֻלוֹת 12	11 hāāppă'yim g'dōlōth.	11 hāāppă'yim g'dōlōth.
: הַמִּלְקָחַיִם 13	: שְׁחָרוֹת 13	12 hāmmīchnāsă'yim sh'khō-	12 hāmmīchnāsă'yim sh'khō-
: הַשְּׁמַיִם מְסַפְּרִים 14	: גְּדֻלוֹת 14	rōth.	13 hāmmēlkākhă'yim
		g'dōlōth.	14 hāshshāmă'yim
		m'sāpp'rim.	

b) 1. The knees. 2. The evil eyes. 3. The evil eye. 4. The eyes are evil. 5. Black breeches. 6. Weak hands.

\* For אָף fr. אָנַף.

† From לָקַח, to take hold of.

CHAP. III. § 5. *The Construct State (Status constructus).*

- 149 When one substantive modifies another without being in *apposition* to it, it is placed in the relation of a *genitive case*. In Hebrew, the genitive case of a substantive is like the nominative, but the substantive it modifies (the *governing* substantive, as we should call it in most other languages) undergoes some change of its *mutable* vowels.
- 150  The governing substantive is said to be *in construction*, or *in the construct state*.
- 151 The general rules for the change of vocalization produced by the *construct state* are these:—

A. In the *singular*.

- 152 a) *Kamets* ( $\bar{a}$ ) in the *penultima* is changed into *Sh'va*; in the *ultima*, mostly into *Pathakh*.
- b) *Tsērē* ( $\bar{e}$ ) in the *penultima* is mostly changed into *Sh'va* when the *ultima* has *Kamets* ( $\bar{a}$ ). In the *ultima* it is generally changed into *Pathakh*, but usually *retained* after  $\text{ֿ}$ , and in monosyllables.
- c) The feminine termination  $\text{ֿֿ}$  ( $\bar{a}h$ ) is changed into  $\text{ֿֿ}$  ( $\bar{a}th$ ): the other feminine terminations  $\text{ֿֿ}$ ,  $\text{ֿֿ}$ ,  $\text{ֿֿ}$ ,  $\text{ֿֿ}$  ( $\bar{e}th$ ,  $\bar{i}th$ ,  $\bar{u}th$ ,  $\bar{o}th$ ) are *immutable*.

B. In the *plural* and *dual*.

- d)  $\text{ֿֿ}$ ,  $\text{ֿֿ}$  ( $\bar{i}m$ ,  $\bar{a}'yim$ ) are changed into  $\text{ֿֿ}$  ( $\bar{e}$ ).
- 153 There is often a further vowel-change in the construct state of the plural, and a contraction of a *semi-syllable* (with *Sh'va*) with the following *syllable*.
- 154 Two very common forms of verbal derivatives require particular attention: those in  $\text{ֿֿֿֿ}$  ( $\bar{d}\bar{a}$ - $\bar{b}\bar{h}\bar{a}\bar{r}$ ), and (*segolates*) in  $\text{ֿֿֿֿ}$  ( $\bar{m}\bar{e}'$ - $\bar{l}\bar{e}\bar{c}h$ ). Their changes are given in the following Table:—

Singular.		Plural.	
Absolute.	Construct.	Absolute.	Construct.
דָּבָר dābhār	דְּבַר d'bhār	דְּבָרִים d'bhārîm	דְּבָרֵי dîbhre
מַלְאָךְ mē'lēch	מְלַךְ mē'lēch	מַלְכִים m'lāchîm	מְלָכֵי mālchê

(154)

Dissyllable feminines in הַ־ which have a mutable 155 *Kamets* or *Tsere* in the penult, change that vowel into *Sh'va* by the general rule (153), and take the termination *ăth* (ת־). In trisyllables of this kind with initial *Sh'va*, there is a contraction of ַ ā into one syllable in ִ ĭ; as *ts'dā-kāh*, construct *tsîd-kăth*: pl. *ts'dā-kôth*, construct *tsîd-kôth* \*.

The complement † of an adjective or participle also 156 causes the governing adjective or participle to assume the *construct* state. Thus, in such combinations as would express in Hebrew, 'the pure in heart,' 'void of understanding,' 'fearing the Lord.'

מוֹסָר (a y)	מוֹסַר הַשֵּׁל	mûsâr häscël	the instruction of 157 wisdom.
תּוֹרָה tô-rāh	תּוֹרַת יְהוָה	tôrāth Y'hō-vāh	the law of Jehovah.
דְּבָר dābhār	דְּבָרֵי חֲכָמִים	dîbhre khachāmîm	words of wise men.
פְּלָג pē-lēg	פְּלֵגֵי מַיִם †	pālgê mā'yim	brooks of waters.
דֶּרֶךְ dē'rēch	דֶּרֶךְ מוֹת	dē'rēch } mā'-	(the) way } of
	דְּרָכֵי	dārchê } vēth	ways } death.
עֵד ēd (v)	עֵד אֱמֶת	ēd ēmeth	a witness of truth.

\* Compare this with *πίπτω*, *γίγνομαι*, which arise from *πέ-τω*, *γε-γέ-νομαι*.

† i. e. a substantive that is connected with it *objectively*, to complete its notion.

‡ מַיִם only in plural from *obsol.* מַי. In *constr.* מַי.

(157)	אִילָּת ivv'lēth	אִילָּת כְּסִילִים ivv'lēth c'sî- lîm	the folly of fools.
	עָשָׁן e'āshān.	עָשָׁן הָעִיר e'shān hāyîr	the smoke of the city.
	עֲדָה (ω y)	עֲדַת צְדִיקִים e'dāth tsaddî- kîm	the congregation of the just.

A dependent genitive may have another genitive dependent upon it, as אֲרוֹן בְּרִית יְהוָה (\*rôn b'rîth Y'hōvāh), *the ark of the covenant of the Lord*.

- 158 As a general rule the article *does not* stand before a substantive that has a dependent genitive, since that genitive sufficiently *defines* the word.

### Vocabulary.

159 Eden, עֵדֶן, e'dēn.	Blessing, בְּרָכָה (ω), b'rāchāh.
Flute, organ, עֹבֵב, e'ûgābh.	A dish, קַעֲרָה (ω), k'e'ārāh.
Jubal, יוֹבָל, Yûbhāl.	Silver, כֶּסֶף, c'e'sēph.
Wilderness, מִדְבָּר (α), mîd- bār.	Cave, מְעָרָה* (α ω ν), m'e'ārāh.
Judah, יְהוּדָה, Y'hûdāh.	Machpelah, מַכְפֵּלָה, Mäch- pēlāh.
Hair, שֵׁעָר, sē'ār.	Corpse, נְבִלָה † (ω), n'bhēlāh.
Esau, עֵשָׂו, e'sāv.	Fear, מְגוֹרָה (α ω), m'gôrāh.
Palace, temple, הַיְכָל, hēchāl.	Wicked, רָשָׁע, rāshāe.
Sanctuary, מִקְדָּשׁ (α), mīk- dāsh.	Jeremiah, יֵרֵמְיָהוּ, Yîrm'yāhû.
Brother, אָח, ākh.	Old, זָקֵן, zākēn.
Side, יָרֵךְ, yārēch (lit. thigh).	The elders, זְקֵנִים, z'kēnîm. }
Altar, מִזְבֵּחַ (α), mîzbēākh.	City, עִיר, 'îr.
Shoulder, כַּתֵּף (constr. כְּתָף), cāthēph.	House, בַּיִת, bāyith (cstr. בֵּית).
	Court, חָצֵר, khātsēr.

• מְעָרָה

† נְבִילָה, nābhāl, *to fall off*.

## Exercise 18.

a) 1 נְהַר עֵדֶן: 2 דְּבַר יְהוָה:	1 n'hār yēḏēn.	2 d'bhār 160
3 מוֹסַר יְהוָה: 4 עוֹנֵב	Y'hōvāh. 3 mūsār Y'hōvāh.	
5 מִדְּבַר יְהוּדָה:	4 ūgābh Yûbhāl. 5 mîd-	
6 לִבַּב אִישׁ: 7 שָׁעַר עֵשָׂו:	bār Y'hûdāh. 6 l'bhābh îsh.	
8 הַיְכָל הַמִּקְדָּשׁ: 9 אִשֶּׁת	7 s'ēār yēsāv. 8 hêchāl	
10 יָרַךְ הַמְּזִיבָה:	hāmmîkdāsh. 9 êshêth	
11 חֲכֵמַת אָדָם: 12 בְּרַפַּת	hēākh. 10 yē'rêch hāmmîz-	
13 קַעֲרַת כֶּסֶף:	bēākh. 11 khôchmāth ādām.	
14 מַעֲרַת הַמְּכַפְּלָה:	12 bîrcāth Y'hōvāh. 13 kâ-	
15 נְבִילַת אִישׁ: 16 צְדָקַת	yārāth cēsēsēph. 14 m'vārāth	
17 דְּבַרֵי יִרְמְיָהוּ:	hāmmāchpēlāh. 15 nîbhlāth	
18 נְהַרֵי עֵדֶן: 19 מוֹסְרֵי	îsh. 16 tsîdkāth ādām.	
20 זְקֵנֵי הָעִיר:	17 dîbhrê Yîrm'yāhû.	
21 שְׁנֵי הַבָּיִת: 22 חֲצֵרֵי	18 nāh'rê yēḏēn. 19 mû-	
23 בְּרֵכֵי הָאִישׁ:	sārê hēābhôth. 20 zîknê hāvîr.	
	21 sh'chēnê hābbāyith *.	
	22 kh'atsērê hāmmîkdāsh.	
	23 bîrcê hāîsh.	

b) 1. Rivers. 2. Rivers of the earth. 3. Words. 4. The words of the king. 5. The law of Jehovah. 6. The knees of a man. 7. The eyes of Esau.

CHAP. IV. § 1. *Suffixes denoting Possession.*

The Hebrew language possesses a very peculiar way of denoting the possessive pronoun, which is this:—

a) Short *suffixes* (which are abridged forms of the personal pronouns) are attached to nouns in their *construct state*, with which they *cohere* so firmly, that the noun with its suffix forms a single word.

b) From the frequent occurrence of these forms, and the changes of vocalization which they sometimes occasion, they may be considered as belonging to the *declension* of Hebrew nouns.

\* ā for ä, from the effect (to be explained hereafter) of *pause*.

162 The *possessive* suffixes in their most usual form are:—

## I. For Singular Nouns.

	m.	f.	m.	f.		m.	f.	m.	f.
My		יְ		יְ	Our	נֵנוּ		nû	
Thy	חֵךְ	חֵכֶךְ	חֵכָה	חֵכֶךְ	Your	חֵכֶךְ	חֵכֶךְ	chēm	chēn
His-her	וְ	וְחֵךְ	וְ	וְחֵכֶךְ	Their	חֵכֶכֶם	חֵכֶכֶם	ām	ān

## II. For Plural Nouns.

		ai			ê-nû				
My			ai	Our	נֵנוּ				
Thy	חֵכֶכֶם	חֵכֶכֶם	è-chā	âyich	Your	חֵכֶכֶם	חֵכֶכֶם	ê-chēm	ê-chēn
His-her	וְחֵכֶכֶם	וְחֵכֶכֶם	āv	è-hā	Their	חֵכֶכֶם	חֵכֶכֶם	ê-hēm	ê-hēn

163 The suffixes are divided into *grave* (or *accented*) suffixes (*chem', chen', hem', hea'*); and *light* (or *un-accented*) suffixes.

## 164 Masculine Noun.

Singular.	
סוּס	sûs, a horse.
סוּסִי	sû-sî, my horse.
סוּסֶךָ	sû-s'chā, thy horse.
סוּסֶךָ	sû-sēch, thy (f.) horse.
סוּסוֹ	sû-sô, his horse.
סוּסֶיהָ	sû-sāhh, her horse.
סוּסֵינוּ	sû-sē'-nû, our horse.
סוּסֵיכֶם	sû-s'chēm', your horse.
סוּסֵיכֶן	sû-s'chēn, your (f.) horse.
סוּסֵיהֶם	sû-sām, their horse.
סוּסֵיהֶן	sû-sān, their (f.) horse.

## Feminine Noun.

Singular.	
סוּסָה	sû-sāh, a mare.
סוּסָתִי	sû-sā-thî, my mare.
סוּסָתֶךָ	sû-sā-th'chā, thy mare.
סוּסָתֶךָ	sû-sā-thēch, thy (f.) mare.
סוּסָתוֹ	sû-sā-tî, his mare.
סוּסָתֶיהָ	sû-sā-thāhh, her mare.
סוּסָתֵינוּ	sû-sā-thē'-nî, our mare.
סוּסָתֵיכֶם	sû-sāth-chēm, your mare.
סוּסָתֵיכֶן	sû-sāth-chēn', your (f.) mare.
סוּסָתֵיהֶם	sû-sā-thām, their mare.
סוּסָתֵיהֶן	sû-sā-thān, their (f.) mare.

Plural.	Plural.	165
סוּסִים sū-sîm, horses.	סוּסוֹת sū-sôth, mares.	
סוּסַי sū-săi, my horses.	סוּסוֹתַי sū-sô-thăi, my mares.	
סוּסֵיךָ sū-sè-chā, thy horses.	סוּסוֹתֶיךָ sū-sô-thè-chā, thy mares.	
סוּסֵיֶיךָ sū-să'-yîch, thy (f.) horses.	סוּסוֹתֶיֶךָ sū-sô-thă'-yîch, thy (f.) mares.	
סוּסָיו sū-sāv, his horses.	סוּסוֹתָיו sū-sô-thāv, his mares.	
סוּסֵיהָ sū-sè-hā, her horses.	סוּסוֹתֶיהָ sū-sô-thè-hā, her mares.	
סוּסֵינוּ sū-sê'-nū, our horses.	סוּסוֹתֵינוּ sū-sô-thé'-nū, our mares.	
סוּסֵיכֶם sū-sê-chēm', your horses.	סוּסוֹתֵיכֶם sū-sô-thê-chēm', your mares.	
סוּסֵיכֶן sū-sê-chěn', your (f.) horses.	סוּסוֹתֵיכֶן sū-sô-thê-chěn', your (f.) mares.	
סוּסֵיהֶם sū-sê-hēm', their horses.	סוּסוֹתֵיהֶם sū-sô-thê-hēm', their mares.	
סוּסֵיהֶן sū-sê-hěn', their (f.) horses.	סוּסוֹתֵיהֶן sū-sô-thê-hěn', their (f.) mares.	

The changes in the form of the plural suffixes arise from the 166 blending of ם (ê), the termination of the *construct state*, with the proper suffixes.

- a) Nouns in êh (הַ) throw away *eh*, and for ô, 167 *his*, have ē-hû (וּ); as yâ-lē-hû, *his leaf* (עֵלֶהוּ).
- b) Nouns in *î* with *Yod quiescent* (יְ), from verbs in *ah* (*Lamed He*), sound the *Yod* before a suffix with initial vowel: as פְּרִי, p'rî, *fruit*; פְּרִיו, pïr-yô, *his fruit*.
- c) The plural termination *ôth* (וֹת) takes ê (יְ) after it to support its *suffixes*.

## (Additional Remarks on the Suffixes [G.] \*).

- 168 I. *pers.*  $\bar{a}'n\bar{u}$ - (נָנֻ) is sometimes found (for  $\bar{e}-n\bar{u}$ ) in *pause*.
- II. *pers.*  $\bar{c}h\bar{a}h$  is found, rarely, and chiefly with short words, for  $\bar{c}'h\bar{a}$  (כְּחָ for חָ).
- (*fem. sing.*)  $\bar{a}ch$  sometimes, but only in *pause*, for  $\bar{e}ch$  (חָ for חָ).
- $\bar{e}-ch\bar{e}h$  for  $\bar{e}ch$  (Nah. 2, 14), (חָ for חָ).
- $\bar{e}'-ch\bar{i}$  is found now and then, but only in later writers (e. g. Ps. cxxxvii. 6), (חָ for חָ).
- III. *pers.* 1) *sing. m.*  $h\bar{o}$  (sometimes),  $\bar{e}-h\bar{u}$  (rarely), for  $\bar{o}$  (וּ, וּ for וּ).
- 2) *fem. sing.* חָ for חָ (sometimes): i. e. *h* loses its *guttural* pronunciation †.
- 3) *plur.*  $\check{a}'h\check{a}m$  ‡ for  $\bar{a}m$  (חָ for חָ).
- $\bar{a}'-mo$ , only in *poetry*, for  $\bar{a}m$  § (וּ for חָ).
- (*fem.*)  $\bar{h}\bar{e}n'$  but rarely, with a consonant preceding, and the tone (e. g. Gen. xxi. 28,  $\bar{b}h\bar{a}d-d'\bar{h}\bar{e}n'$  לְבַדְּהוּ).
- $\check{a}'-h'n\bar{a}h$  antique (חָ for חָ).
- $\check{a}'-h'n\bar{a}h$ ,  $\check{e}-n\bar{a}h$ , both a few times for  $\bar{a}n$  (חָ for חָ).

\* These are only placed here for future reference.

† In later writers even written חָ.

‡ In *pause*  $\check{c}\bar{u}l-\bar{l}\bar{a}'-h\check{a}m$  (חָ), 2 Sam. xxiii. 6.

§ Occasionally in very small words (as prepositions) for  $\bar{o}$  (his): e. g. לְמוֹ for לוֹ.



## Examples.

דָּם	דְּמָה	dā-m'chā, thy (m.) blood.	169
דְּבַר	{ דְּבָרִי	d'bhā-rî, my word.	
		{ דְּבָרַי	d'bhā-rai, my words.
שׁוּעָל	שׁוּעָלוֹ	shû-עָל-lô, his fox.	
זָקֵן	{ זְקֵנָה	z'kē-nēch, thy (f.) old man.	
		{ זְקֵנָה	z'kē-nè-chā, thy (m.) old men.
		{ זְקֵנָיו	z'kē-nê-nû, our old men.
סֵפֶר	סֵפֶרָהּ	sîph-rāhh, her book.	
מוֹת	מוֹתְכֶם	mô-th'chēm', your (m.) death.	
גַּמֶּל	גַּמְלָם	g'mäl-lām, their camel.	
סְגֻלָּה (f.)	סְגֻלֹתַי	s'gûl-lô-thai, my treasures.	
נַעַר	נַעֲרֵיכֶם	nā-עָרê-chēm', your (m.) youths.	
סַל	{ סַלְנוֹ	säl-lē-nû, our basket.	
		{ סַלְיָנוּ	säl-lê-nû, our baskets.
כַּלָּה	כַּלְתִּי	cäl-lā-thî, my bride.	
שָׁנָה	שָׁנֹתָיו	sh'nô-thāy, his years.	
שֵׁם	שֵׁמוֹתֶיךָ	sh'mô-thê-chën', your (f.) names.	
תּוֹרָה	תּוֹרוֹתֵיהֶן	tô-rô-thê-hën', their (f.) laws.	

The vowel changes, produced by the alteration of 170 accent which the appended suffix occasions, will be fully given in the Paradigms of the declensions: we will at present only consider two important classes:

- a) dissyllables with  $\bar{a}$  } for each vowel { דְּבַר, dā-bhār.  
 b) dissyllables with  $\check{e}$  } { מְלָךְ, mē'-lēch (penacute).

(It will be sufficient to give one example of a grave and one 171 of a light suffix.)

(171)	Absolute.	Construct.	Light suffix.	Grave suffix.
a) Sing.	דָּבָר	דְּבַר	דְּבָרִי	דְּבָרְכֶם
Plur.	דְּבָרִים	דְּבָרַי	דְּבָרֵי	דְּבָרֵיכֶם
b) Sing.	מֶלֶךְ	מְלֶכֶךְ	מַלְכִי	מַלְכֶם
Plur.	מְלָכִים	מְלָכַי	מְלָכֵי	מְלָכֵיכֶם
a) Sing.	dā'bhār	d'bhār	d'bhārī	d'bhārchem'
Plur.	d'bhārīm	dībhre	d'bhārai	dībhrechem'
b) Sing.	mē'lēch *	mē'lēch	mālchī	mālc'chem'
Plur.	m'lāchīm	mālché	m'lāchai	mālcēchem'

## Vocabulary.

172 Way, דֶּרֶךְ, dē'rech.	To keep, שָׁמַר, shāmār.
Pleasantness, נְעִים, nō'ēām.	A rite, מִשְׁמַר (a), mīshmār.
Thou, אַתָּה, ättäh.	To open, פָּתַח, päthäkh.
Glory, כְּבוֹד, cābhôd.	To plough, חָרַשׁ, khārāsh.
Back, גַּב (ע), gābh (~ Lat. gibbus?).	Mountain, הָר, hār.
Palace, } הֵיכָל, hēchāl.	Silver, } בְּסָפָה, cě'sēph.
Temple, }	Money, }
Every man, } אִישׁ, īsh (lit. Each (one), } man).	Tongue, לָשׁוֹן, lāshôn.
A sack, אַמְתַּחַת, ämtä'khäth.	Dog, כָּלֵב, cě'lēbh.
Commandment, מִצְוָה (a), mīts-vāh.	Weight, מִשְׁקָל (a), mīshkāl.
Statute, חֻקָּה, khükkāh.	Song, שִׁיר, shîr.
Law, תּוֹרָה (a), tōrāh.	To put on (a dress) or be clothed with, לָבַשׁ, lābhāsh (fut. yīlbāsh).
Upon, עַל, ēāl.	Priest, כֹּהֵן, cōhēn.
	Testimony, עֵדָה, ēēdāh.

\* The ʿ (ע) to be pronounced with the obtuse a sound of è in mère, or e in there.

## Exercise 19.

a)	1 דָּרְכּוֹ שְׁמַרְתִּי :	1 dārcô shāmärtî.	2 d'rāchêhā 173
	2 דָּרְכֵיהָ דְרָכֵי־נַעַם :	dārchê-nō'ā'am.	3 ättāh Y'hō-
	3 אֶתְּהָ יְהוָה כְּבוֹדִי :	vāh c'bhôdî.	4 hêchāl kōd-
	4 הַיָּבֵל קִדְשֶׁךָ :	sh'chā.	5 pāth'khû ish
5 פָּתְחוּ	6 אִישׁ אֶמְתַּחֲתוּ :	āmtākhtô.	6 yīshmōr mīsh-
6 יִשְׁמֹר	7 מִשְׁמַרְתִּי מִצֹּתַי חֲקוּתַי	märtî, mītsvôthai, khūkkôthai,	
	7 וְתוֹרַתִּי :	v'thōrôthāi.	7 'āl-gābbî khā-
	8 חֲרָשִׁים * :	r'shû khōr'shîm.	8 cōh'nèchā
	9 יִשְׁמְרוּ בְנֵיךָ :	yīlb'shû ts'ĕdēk.	9 yīshm'rû
	10 בְּרִיתִי :	bhānèchā bh'rîthî.	10 gām-
	יִשְׁמְרוּ עֵדוּתִי :	b'nêhēm yīshm'rû	עēdōthî.

b) 1. Write down in Roman characters, and give the English of—

11 דָּרְכָם 12 דְרָכֵי 13 דְרָכִים 14 דְרָכָה 15 דְרָכֵיהָ

## 2. Translate into Hebrew—

1. The mountain of his holiness. 2. Thy (*m.*) ways have we kept. 3. We will keep the ways of Jehovah. 4. Our sacks. 5. Your (*m.*) money. 6. Its (*m.*) weight. 7. Our money. 8. The tongue of thy dogs. 9. Your (*m.*) songs.

My silver.	Dogs. The king's	Proverbs. The pro-
His silver.	dogs.	verbs of Solomon †.
Their silver.	My dog.	Her proverb.
Your ( <i>m.</i> ) silver.	My dogs.	His proverb.
Thy ( <i>f.</i> ) silver.	Their dogs.	My proverb.
Their ( <i>m.</i> ) silver.	Your ( <i>f.</i> ) dogs.	My proverbs.
Our silver.	His dog.	Their proverbs.
	Her dogs.	Your ( <i>f.</i> ) proverbs.

\* חֹרֵשׁ, khō-rēsh (partec. act. of khā-rāsh =), *one who ploughs, a plougher.*

† שְׁלֹמֹה.

CHAP. IV. § 2. *Prepositions denoting the Relations of Case.*

174 DATIVE]

- a) The relation of the *dative case* is expressed by the preposition לְ prefixed to a noun, and *cohering* with it.
- b) Sometimes the preposition אֶל, *el* (of which לְ is an abbreviation), is used: אֶל-אַבְרָם (el-Abhrām).

175 ACCUSATIVE] The *accusative* is either—

- a) like the nominative, and therefore to be known (as in English) only by the structure of the sentence ;
- b) denoted by (אתְ or אֶתְ) *eth* or *eth-* (with *Mäkkēph*) : before suffixes also אֹת, *oth*.

These prepositions are not used before the acc., unless the noun is *defined* either (1) by the *article*, (2) or by being in *construct state*, or (3) by a *suffix*, or (4) from being a *proper name*.

- c) The acc. of the place towards which *motion* is directed, has often its original termination הַ־ (which sometimes denotes the place *where*). The preposition לְ is also sometimes prefixed to it.
- d) The accusative alone sometimes denotes in Hebrew both the place *whither*, and the place *where*.
- e) The person *to whom* motion is directed has usually the preposition אֶל (*el*) prefixed, as the place *whither* sometimes has.
- f) Both the *time when* and the *time how long* are also denoted by the *accusative* ; which also denotes relations of *space* (*how wide, how deep, &c.*) and other adverbial relations : e. g. such

as are expressed in English by *as to*; *in respect* (175) *of*; *according to*; *in*.

(See remarks on the use of ׀ in the next §.)

### ABLATIVE RELATION]

176

a) The *ablative* relation is generally denoted by מן, *from* [*of* = *some of*; *ex*], which, however, is usually abridged, either into מ with a *compensating Dagesh* in the initial consonant of the word; or, if this is incapable of receiving *Dagesh* (i. e. is a *guttural* or *Resh*), into מַ, *mē*.

But מ may stand before ה: as מַחֹט (Gen. xiv. 23).

b) The מן is *seldom* written at length as a separate word, except before the article.

c) The relations denoted by *in*, *at*, *with*, are also expressed by the prepositional prefix ׀.

*Expression of genitive relations by ׀*] The relations 177 of *belonging to* or *being possessed by*, *proceeding from*, and the like, are sometimes expressed by the prepositional prefix (of the *dative*) ׀. This occurs particularly

- 1) after an *indefinite* governing noun, when its *indefiniteness* is to be marked;
- 2) after a noun in the *construct state* which has already one dependent genitive;
- 3) when the governing noun has an adjective with it;
- 4) after specifications of number.

The ׀ denoting *possession* is also sometimes pre- 178 ceded by the relative pronoun אֲשֶׁר, *which*. Thus: הַצֹּאֵן אֲשֶׁר לְאִבֶּיהָ, hätsōn 'shēr l'ābhīāh [*grex qui patri ejus: sc. erat*], (lit. *the flock which [was] to her father =*) *her father's flock*.

With respect to the pointing of *b'*, *l'*,

- a) Their regular *Sh'va* is changed into *Khirek*, when 179 the initial consonant of the vowel to which they are prefixed has *Sh'va*.

- (179) *b*) Before an initial vowel with a *Khateph*, they take the vowel with which the *Khateph* is compounded.
- c*) Before *monosyllables* or *penacute*\* dissyllables they (as *Vav* also does) often take *Kamets*.
- d*) Before the *article*, they usually displace it, and take its pointing.
- e*) Before אֱלֹהִים they take *Tsere* (the א becoming *quiescent*); and before יְהוָה, *Pathakh*; because the Jews did not pronounce this sacred name, but that of אֲדֹנָי instead; to indicate which they gave to its prefixes the *Pathakh* which the prefix of *Adonai* would have.
- 180 Rule *c* does not always hold good. These prefixes take *Kamets* (1) before *infinitives* of the above-mentioned form (except before the genitive); (2) before many pronominal forms, and (3) when the word is so closely connected with what precedes, as to be disconnected from what follows.

## Examples.

181	לְדָוִד		l'dā-vīd, <i>to David</i> .
	אֶת הָאָרֶץ		ēth hā-â-rēts, <i>the earth</i> .
	אֶת הָרָקִיעַ		ēth-hā-rā-kî'-ăy, <i>the expanse</i> .
	נֵצַא הַשָּׂדֶה		nē-tsē <sup>a</sup> hās-sā-dēh, <i>let us go out into the field</i> .
	בֵּית אָבִיךָ		bēth ā-bhî-chā, <i>in the house of thy father</i> .
	בְּבָבֶלָה		bā-bhě'-lāh, <i>to Babylon</i> (some- times: <i>in Babylon</i> ).
	הַהָרָה		hā-hā-rāh, <i>to the mountain</i> .
	בֵּיתָה יוֹסֵף		bē-thāh yô-sēph, <i>into Joseph's house</i> (where obs. that it follows a noun in <i>stat. constr.</i> ).
	לְשֵׂאֵלָה		lī-sh'ō'-lāh, <i>to Sheol</i> .
	הַיּוֹם		hăy-yôm, ( <i>the =</i> ) <i>this day: to-day</i> .
	עֶרֶב		ě'-rēbh, <i>at evening</i> .

\* *i. e.* those that are *Milel*; *i. e.* have the accent on the penult.

שֵׁשֶׁת יָמִים	shē'-shēth yā-mîm, ( <i>during</i> ) <i>six days</i> .	(181)
הַכִּסֵּא	hăc-cîs-sē <sup>a</sup> , <i>in respect of the throne</i> .	
פֶּה אֶחָד	pēh ě-khād, <i>with one mouth</i> .	
מִן הָאָרֶץ	mîn hā-â'-rēts, <i>from the earth</i> .	
מִצָּבָא	mīts-ts'bhâ, <i>out of the host</i> .	
מִחֻזַּק	mē-khā-zāk, <i>from the powerful</i> .	
בֶּן לְיִשָּׁי	bēn l'yi-shāi, <i>a son of Jesse's</i> .	
חֵלֶקֶת הַשָּׂדֶה	khēl-kāth hās-sā-dēh l'bhō- <sup>ע</sup> āz, <i>a portion of the field of Boaz</i> .	
לְבָעוּ		
בְּנֵי אֶחָד לְאַחֵמֶלֶךְ	bēn ě-khād lă- <sup>a</sup> khimě'-lēch, <i>one of the sons of Ahimelech</i> .	
בַּחֲמִישָׁה לַחֹדֶשׁ	bă-kh <sup>a</sup> mish-shāh lă-khō-dēsh, <i>on the fifth of the month</i> .	
בְּמִשְׁפַּט	bām-mîsh-pāt, <i>in the judgement</i> (= b'hām-mîsh-pāt).	
לְמֶלֶךְ	lām-mě'-lēch, <i>to the king</i> .	
לְאָרֶץ	lā-â'-rēts, <i>to the earth</i> .	
בְּאָרֶץ	bā-â'-rēts, <i>in the earth</i> .	

## Vocabulary.

To create, בָּרָא, bārâ *	Master, } אֲדוֹן (av), ādôn †.	182
Heavens, שָׁמַיִם, shāmā'yim †.	Lord, }	
To love, אָהַב, āhābh.	To collect, gather, כָּנַס, cānās.	
Dainty meats, } מִטְעָמִים (a), māt- עַמְמִים, a, (tā- Dainties, } עַמְ, to taste.)	Camel, גָּמַל, (but pl. גַּמְלִים), gāmāl.	
Stone, אֶבֶן, ěbhēn.	No, אֵין, ên.	
Place, מְקוֹם (av), mākôm.	Men (pl.), אֲנָשִׁים, <sup>a</sup> nāshîm.	
	There, שָׁם, shām.	
	Grave, קֶבֶר, kě'bhēr.	

\* Verbs that end in a (N) take † for their second vowel.

† A noun of the dual form: no singular in use.

‡ Dûn, to govern: others say, ādēn, a base.

(182) Simple, פְּתִי, pēthî, pl. פְּתָיִים  
or פְּתָאִים, p'thāyîm or  
p'thā-îm.

Garland, }  
Crown, } לְוִיָּה, livyāh.

Grace, }  
Beauty, } חֵן (n), khēn.

Head, רֹאשׁ, rōsh.

Mother, אֵם, ēm.

Eternity, עוֹלָם, e'ôlām\*.

Isaac.

יִצְחָק

Esau.

עֵשָׂו

Mercy, חֶסֶד, khě'sēd.

Part, piece, גִּזְרֵן, gě'zēr (gā-  
zār, to cut).

To cut, to divide, גָּזַר, gāzār.

Sea, יָם, yām.

Red Sea, יַם-סוּף, yām-sūph:  
= sea of weed.

Inheritance, נַחֲלָה, nā'kh<sup>a</sup>lāh'  
(nākhāl, to acquire, &c.).

Rebecca.

רַבֵּקָה

Jacob.

יַעֲקֹב

### Exercise 20.

183 a) 1 אֱלֹהִים † בָּרָא אֵת

2 הַשָּׁמַיִם † : יִצְחָק אָהַב אֵת

3 עֵשָׂו : רַבֵּקָה נָתַן

4 יַעֲקֹב : אֶת-הַמְטֵעִים :

לָקַח מֵאֲבֵי הַמָּקוֹם :

5 אֱלֵיָעוֹר לָקַח מִנְּמִלֵי

6 אֲדוֹנָיו : אֵין אִישׁ מֵאֲנָשֵׁי

7 הַבַּיִת שָׁם : כּוֹנְסֵי אֲבָנִים

8 לְקַבְּרוֹ : נָתַן לְפָתָאִים

9 עֲרֻכָּה : תּוֹרַת אֲמֹד

10 הוֹדוּ : לְוִיָּה חֵן לְרֹאשׁוֹ :

1 'Elohîm bārâ ēth hāsh-  
shāmā'yim (p). 2 Yîtskhāk

āhābh ēth vēsāv. 3 Rîbhkāh

nāth'nāh ēth-hāmmāt vām-  
mîm. 4 Yă'kōbh lākākh

mēābhne hāmmākôm.

5 'Elyē'zēr lākākh mîgg'mallē  
'dônāv. 6 ēn îsh mēān'shē

hābbāyith shām. 7 cōnēs

'bhānîm l'kîbhrô. 8 nāthān  
lîphthāim v'ormāh. 9 tōrāth

îmm'chā livyāth khēn l'rō-  
shèchā (p). 10 hōdû lăy'hōvāh,

\* L'ô-lām = in sæcula sæculorum (for ever).

† 'lohîm takes a singular verb.

‡ For הַשָּׁמַיִם, from its being in pause (i. e. at the close of the sentence), the effects of which will be explained in the chapter on the regular verb. It will be indicated by (p).

§ Give ye thanks (an Imperative).



לְיְהוָה כִּי טוֹב * פִּי לְעוֹלָם	ci-tôbh, ci l'êôlām khăsdô. (183)
חֲסִדוֹ : 11 הוֹדוּ לְגִזְרֵי	11 hōdû l'gōzēr yāmsûph
נֶתַן 12 : יַם-סוּף לְגִזְרֵים :	līgzārîm. 12 nāthän ärtsām
אֶרֶץ לְנַחֲלָה :	l'näch'lāh.

b) 1. 'The heavens of Jehovah. 2. From the heavens of Jehovah. 3. For thy (*m.*) dog. 4. For thy dogs. 5. I loved Rebecca. 6. From the place. 7. For the place. 8. For the camels. 9. Stones. 10. The stones. 11. He took stones of the field. 12. He took stones of thy field. 13. He took of the stones of my field.

#### CHAP. IV. § 3. Other Prepositional Prefixes. Vav.

1. *C'* (וֹ) is a prepositional prefix meaning *like, as*, 184 according to †.

(The rules for its pointing are the same as for וּ, לְ, 179.)

*V'* (וֹ) is *and*; its usual pointing is *Sh'va*. 185

But *v'* (*a*) becomes *û* (וֹ) before *labials* (*Beth, Pe, Vav, Mem*) and words whose initial consonant has *Sh'va*.

b) Before *monosyllables, penacutes, Elohim,* and *Y'hovah,* *v'* follows the same rule as *l', b'* (לְ, בְ), 179.

When two events are connected, the *second*, which 187 denotes the further *continuation* and *progress* of the events narrated, is usually expressed by the *Imperfect* with *Vav*, then called *Vav consecutive*. This *Imperfect* will be construed by the *English Perfect*, when the preceding *Perfect* is so construed.

(See more under the account of the Tenses.)

Sometimes, when there is a connexion with an 188 earlier event, the narrative, or a section of it, *begins* with an *Imperfect* with *Vav consecutive*: this is very

\* Supply the copula. 'it is.'

† From וּן.

- (188) commonly the case with וַיְהִי, vā-y'hî (καὶ ἐγένετο), and it was (so); and it came to pass.
- 189 Vav consecutive takes Pathakh with strong Dagesh in the next consonant. Before א (which is incapable of receiving the Dagesh) Kamets is used.
- 190 A Perfect that follows an Imperfect (in the sense of a Future) is also changed by a Vav prefixed into the meaning of a Future, and must be construed by that tense in English. This Vav conversive is pointed like the simple copulative Vav. (See 185, 186.)

## Vocabulary.

191 Brother, אָח, ākh (irreg. with suffixes אָחִי).	Dainty meat, מִמְעֵמִים, māt- yāmmîm.
Choice things, } מִגְדָּנֹת, mīg- Valuables, } dānōth*.	Also, גַּם, gām.
Wife, אִשָּׁה, ishshāh (אִשְׁתִּי, ēshēth, constr.).	Bread, לֶחֶם, lē'khēm.
Under- garment, { כְּתֹנֶת, cūttō'nēth (absol.).	Slothful, sluggard, } עָצִיל, e- Lazy, } tsēl.
Garment, { כְּתֹנֶת, c'thō'nēth (nearly always con- struct).	The moon, יָרֵחַ, yārēākh.
	Star, כּוֹכָב (ע), cōchābh.
	Thick cloud, עָב (v), ābh.
Gleaning, לֶקֶט, lē'kēt.	Palm (of the hand), כַּף (ע), cāph.
Distressed, } עָנִי, e-ānî.	Dish, } צֶלְחָת, tsällākhāth.
Needy, }	Bowl, }
Stranger, גֵּר (v), gēr (גֵּר).	To write, } כָּתַב, cāthābh.
To give, נָתַן, nāthān.	To engrave, }
To hide, טָמַן, tāmān.	Unleavened bread (or cake), כֻּמְצָה, mātstsāh.
To rise up, עָלָה †.	To kill, קָטַל, kātāl.
To make, עָסָה †.	Skin, עוֹר, e-ôr.

\* Plural of mīg-dā-nāh, not in use.

† Verbs ending in *h* have Kamets for Pathakh in 3rd sing. perf.

*Exercise 21.*

a) 1 אֶלְעֶזֶר נָתַן לְאַחִיהָ	1 'lîv'ez'er nāthān l'ākhîāh 192
וְלְאִמָּהּ מִגְדָּנוֹת: 2 יְהוָה	ûl'immāhh mīgdānôth.
עָשָׂה לְאָדָם וְלְאִשְׁתּוֹ	2 Y'hōvāh vāsāh l'ādām
כְּתָנוֹת עוֹר: 3 הִלְקֹט לְעֵנִי	ûl'ishtô cōthnôth v'ôr. 3 hāl-
וְלֶגֶר: 4 רִבְחָה נָתַנָּה	lě'kēt l'evānî v'lāggēr.
אֶת־הַמַּטְעָמִים וְגַם אֶת־	4 Rībhkāh nāth'nāh êth-hām-
הַלֶּחֶם: 5 טָמֹן עֵצַל יְדוֹ	māt v'āmmîm v'gām êth-hāl-
בְּצִלְחַת: 6 יְהוָה עָשָׂה	lě'khēm. 5 tāmān v'ātsēl
אֶת־הַיָּרֵחַ וְכוּכָבִים:	yādô bātstsällākhāth.
7 הַיָּהֲעֵב קִטְנָה כִּבְרֵאִישׁ	6 Y'hōvāh vāsāh êth-hāy-
עָלָה * מֵיָם: 8 וַיִּכְתֹּב †	yārēākh v'chôchābhîm. 7 hīn-
מֹשֶׁה אֶת כָּל־דְּבָרֵי יְהוָה:	nēh-ēabh k'tānnāh c'chāph-
9 וַשִּׁמְרוּתָם † אֶת־הַמִּצְוֹת:	îsh v'ōlāh mīyyām. 8 vāy-
	yīchtōbh Mōshēh êth cōl-
	dībhre Y'hōvāh. 9 ūsh'mār-
	tēm êth-hāmmātsôth.

## b) Translate—

1. Like a dog. 2. And I killed [after a *Perfect*]. 3. And I will kill [after an *Imperfect*]. 4. Isaac and Eliezer. 5. David and Solomon. 6. Like the mountain of my holiness. 7. Like a thick cloud. 8. And the thick cloud. 9. And they shall keep my statutes [after an *Imperfect* = *Future*].

### CHAP. V. *Modes of expressing the Comparative and Superlative.*

The *comparative* is expressed by prefixing the 193 particle מִן (*min*), or מִי (*mi*) with following *Dagesh* (מִי before gutturals), to the object or objects with

\* Active partep. of Kal from עָלָה: it has this form  $\text{—}^{\circ}$  in the *construct state*.

† Suppose a *Perfect* to have preceded.

‡ Suppose an *Imperfect* (= *Future*) or *Imperative* to have preceded.

(193) which the thing in question is compared. The adjective remains in the *positive*:

גְּבוּהָ מִכָּל־הָעָם, gā-bhō-āhh mīc-cōl-hā-ʿām, *taller than any of the people.*

194 This מִן (= *ex*) denotes *distinction* or *removal from* (or *selection out of*) the mass of objects with which the comparison is made.—Compare the Latin *ablative* with the comparative, and the adjectives *ex-imius*, *e-gregius*; also Homer's ἐκ πάντων μάλιστα. (G.)

195 The *superlative* is usually denoted by the *definite article* with the *positive*, which thus marks out the object in question as pre-eminently the possessor of the quality. The objects follow with מִן (מִי, מִי) or בְּ.

196 The *superlative of eminence* (i. e. answering to our *very* with the *positive*), מְאֹד (m'ōd). It is sometimes denoted by a repetition of the positive: 'Good, good it is,' &c.; 'very good it is,' &c.

197 A sort of superlative is sometimes formed by the construct state of the positive before a plural genitive:

קִדְּשֵׁי קִדְּשִׁים, kō-dēsh k'ōdā-shîm (*the holy of holy things*), *the holiest of all.*

198 A comparison of equality is made by בְּ (or בַּ, בִּ) = *as, like.*

199 If the בְּ is expressed before *each* member of the comparison, it indicates a *reciprocal* similarity: just as in English, "like master like man" = *the man is like the master, and the master like the man.*

### Vocabulary.

200 Sweet, מֵתוֹק, māthôk.

Precious, יָקָר, yākār.

Profit, תְּבוּאָה (αω), t'bhûāh.

Excellent, נִבְחָר, nībhkhār  
(partcp. Nīphal of bhākhār).

Floor, threshing-floor, גֵּרֶן, gōrēn.

Honey, דְּבַשׁ, d'bhāsh.

Pearls, פְּנִינִים, p'nīnīm (al. red-corals, E. B. rubies).

Gold, חֲרוֹץ, khārûts.

Pure gold, פָּז, pāz.

Chamber, room, חֶדֶר, khě'dēr.

Little, young, צִעִיר, tsā'îr.

<i>Handsome, fair, beautiful,</i> יָפֵה, yāphēh.	<i>Moon,</i> לְבָנָה, l'bhānāh (lit. (200) <i>the white one, f. of</i> לָבָן, <i>white).</i>
<i>Always,</i> תָּמִיד, tāmīd (lit. <i>perpetuity).</i>	<i>Sun,</i> חַמָּה, khāmmāh.
<i>Dry,</i> יָבֵשׁ, yābēsh.	<i>Pure,</i> בָּר (f. בְּרָה), bār.
<i>Potsherd,</i> חֶרֶשׁ, khěřēs.	<i>Life,</i> חַיִּים, khāyyîm ( <i>pl.</i> ).

*Exercise 22.*

a) 1 מְתוֹק מְדַבֵּשׁ : 2 יִקְרָה	1 māthôk mĕdd'bhāsh. 2 y'kā-
3 טוֹב : 4 חֲכָמָה מִפְּנִינִים	rāh khöchmāh mĕpp'nînim.
5 פְּרִי מִהַרְוֵץ וּמִפּוֹ וּתְבוּאָתִי	3 tōbh piryî mēkhārûts ûmĕpp-
6 מִכֶּסֶף נִבְחָר : 7 לֹא טוֹב	pāz, ûth'bhûāthî mĕcc'sēph
8 אָנֹכִי : 9 מֵאֲבוֹתַי	nĭbhkhār. 4 lō tōbh ānōchî
10 הַצֵּעִיר בְּבֵית אָבִי :	mē'bhôthai. 5 ānōchî häts-
11 כְּתוּבוֹת גֵּרֹן :	tsā'ir b'bhêth ābhî. 6 cĭth-
12 7 יְבִישׁ כְּחֶרֶשׁ : 8 הָעַם	bhûāth gōrēn. 7 yābhēsh
9 כְּפִהוֹן : 10 פְּעַם פְּפִהוֹן :	cākhěřēs. 8 hā'ām cāccōhēn.
11 יָפֵה כְּלְבָנָה בְּרָה פְּחָמָה :	9 cā'ām cāccōhēn. 10 yā-
12 טוֹב חֲסֻדָּה מִחַיִּים :	phāh chäll'bhānāh bārāh cā-
	khāmmāh. 11 tōbh khäsd'chā
	mēkhāyyîm.

b) 1. Wisdom is very good. 2. Wisdom is better than silver. 3. My rooms are better than yours. 4. Your room is very good.

CHAP. VI. § 1. *Numerals.* 1. *The ten first Cardinal Numbers.*

1. The Cardinal Numbers from 2 to 10 are sub-202  
stantives with an abstract meaning (like *triad, decad,*  
*πεντάς*); but they are also used *adverbially*. Only  
*אֶחָד* *one* (ĕkhād), *fem.* *אֶחָת*, (ăkhăth), is construed  
as an adjective. The other numbers have each a  
*masculine* and a *feminine* form, which are *identical*  
in point of *meaning*, but distinguished in *use* by the

(202) arbitrary custom of employing the *feminine form with masculines, and the masculine with feminines.*

203 It is only in the dual form for *two*, שְׁנַיִם (sh'nā'-yim), *fem.* שְׁתַּיִם (sh'tā'-yim), that the gender of the numeral agrees with that of the object numbered.

204 The numerals from 1 to 10 :—

		MASCULINE (which after 2 are fem. in form).		FEMININE.	
		<i>Absol.</i>	<i>Constr.</i>	<i>Absol.</i>	<i>Constr.</i>
1	א	אֶחָד ě-khād	אֶחָד ă-khād	אֶחָת ě-khāth	אֶחָת ă-khāth
2	ב	שְׁנַיִם sh'nā'-yim	שְׁנַיִם sh'nê or שְׁנַיִם sh'nēm	שְׁתַּיִם sh'tā'-yim	שְׁתַּיִם sh'tê or שְׁתַּיִם sh'tēm
3	ג	שְׁלֹשָׁה sh'lō-shāh	שְׁלֹשָׁת sh'lō'-shēth	שְׁלוֹשׁ shā-lōsh	שְׁלוֹשׁ sh'lōsh
4	ד	אַרְבָּעָה ār-bā'-ēāh	אַרְבַּעַת ār-bā'-ēāth	אַרְבַּע ār-bā'ē	אַרְבַּע ār-bā'ē
5	ה	חֲמִשָּׁה kh <sup>a</sup> mīsh-shāh	חֲמִשָּׁת kh <sup>a</sup> mō'-shēth	חֲמִשׁ khā-mēsh	חֲמִשׁ kh <sup>a</sup> mēsh
6	ו	שֵׁשׁ shīsh-shāh	שֵׁשֶׁת shē'-shēth	שֵׁשׁ shēsh	שֵׁשׁ shēsh
7	ז	שִׁבְעָה shībh-ēāh	שִׁבַּעַת shībh-ēāth	שִׁבַּע shē'bhā'ē	שִׁבַּע sh'bhā'ē
8	ח	שְׁמוֹנָה sh'mōnāh	שְׁמוֹנַת sh'mō'-nāth	שְׁמוֹנֶה sh'mōnēh	שְׁמוֹנֶה sh'mō-nēh
9	ט	תִּשְׁעָה tīsh-ēāh	תִּשְׁעַת tīsh-ēāth	תִּשַׁע tē'-shā'ē	תִּשַׁע t'shā'ē
10	י	עֲשָׂרָה ē <sup>a</sup> sā-rāh	עֲשָׂרַת ē <sup>a</sup> sē'-rēth	עֲשָׂר ē <sup>a</sup> sēr	עֲשָׂרָה ēs-rēh

The other Semitic languages exhibit the same peculiarity in 205 respect to the genders. The explanation of this is, that these numerals, being originally *abstract substantives* (like *decas, trias*), had both the masculine and feminine form. The feminine, as being the favorite form for *abstract* notions, was the principal form, and as such was connected with words of the masculine gender; so that the other form, without the feminine ending, was used with words of the feminine gender. Usage made this a settled law in all the Semitic languages, the exceptions to it being very rare. (G.)

(*Syntactical Remarks* [G.].)

a) The numerals from 2 to 10 stand either 206

1) in the *construct state* before the substantive (so that the object numbered is in the *genitive*), שְׁלֹשֶׁת יָמִים, *three days*, prop. *triad of days*; or

2) in the *absolute state* before it (the thing numbered being then considered as in the *accusative* or in *apposition*), שְׁלֹשָׁה בָּנִים, *three sons*; or

3) in the *absolute state* after it, as in *apposition* with the object numbered (a usage of the later books, where the adverbs also are so constructed), בָּנוֹת שְׁלוֹשׁ, *three daughters*.

1 Chron. xxv. 5\*.

The numerals from 2 to 10 are joined, with very 207 few exceptions, with the *plural*.

Three sons { 1) sh'lōshēth bānīm.  
2) sh'lōshāh bānīm.  
3) bānīm sh'lōshāh (late and rare).

When a numeral is used *absolutely* (i. e. without a sub- 208 stantive), the *masculine* is regularly used (i. e. the *feminine form* for the numerals after *two*. 202).

\* In like manner the constructions מֵאָה שָׁנָה, Gen. xvii. 17, and מֵאֵת שָׁנָה, xxv. 7, 17, *a hundred years*, are equally common.

## Vocabulary.

209 Son, בֵּן (pl. בְּנִים, constr. בְּנֵי), bēn (bānīm, b'nê, irreg.).	Stalk, קֶנֶה, kănēh.
Daughter, בַּת (pl. בָּנוֹת, constr. בְּנוֹת), bāth (bānôth, b'nôth, irreg.).	Perchance, haply, אוּלַי, ūlai.
Branch, עֶרֶב, sārîg (sārâg; in Pual to be interwoven).	Battle, war, מִלְחָמָה (αω), milkhāmāh (lākhām, to consume).
A day, יוֹם, yôm (pl. yāmîm).	Leah, לֵאָה, Lēāh.
Lo! הִנֵּה, hinnēh.	Week, שָׁבוּעַ, shābhūa' (pl. שָׁבָעוֹת).
	Bullock, פָּר, pār (pl. pārim).

## Exercise 23.

210 a) 1 וַיּוֹלְדוּ * לוֹ † שְׁבַע בָּנִים וְשְׁלוֹשׁ בָּנוֹת :	1 I väyyivvāl'dû * lô † shibh'vāh bhānīm v'shālōsh bānôth.
2 שְׁלֹשֶׁת הַשָּׂרִיגִים שְׁלֹשֶׁת יָמִים הֵם :	2 sh'lōshēth hāssārigîm sh'lōshēth yāmîm hēm <sup>2</sup> . 3 hinnēh
3 הִנֵּה שְׁבַע שִׁבְלִים עֲלוֹת † בְּקֶנֶה אֶחָד :	shēbā' shibb'lim v'ōlōth † b'kănēh ēkhād.
4 אוּלַי יִמְצְאוּ § שָׁם עֲשָׂרָה :	4 ūlai yim-māts'ûn § shām v'sārāh.
5 אַרְבָּעָה מְלָכִים עָשׂוּ    מִלְחָמָה אֵת הַחֲמִשָּׁה :	5 ārbā'vāh m'lāchîm v'āsû    milkhāmāh ēth hākh <sup>a</sup> mīshshāh.
6 שֵׁשָׁה בָּנִים יָלְדָה לֵאָה :	6 shishshāh bānīm yāl'dāh
7 שְׁבַע שָׁבוּעוֹת תִּסְפֹּר :	Lēāh. 7 shib'vāh shābhūv'ōth
8 שְׁמוֹנֶה עָרִים הִקְרִיבוּ ¶ :	tispōr. 8 sh'mōnāh phārim
9 אֲנֹכִי טוֹב לָךְ מֵעֲשָׂרָה <sup>3</sup> בָּנִים :	hikrībhû. 9 <sup>a</sup> nōchī tōbh lāch mē <sup>a</sup> sārāh bānīm.

b) 1. The three baskets are<sup>2</sup> three days. 2. Four kings. 3. Three men. 4. Two sons. 5. Five men went. 6. Eight stalks.

\* 'And there were born.'

§ 'There shall be found.'

¶ 'They offered.'

† 'To him.' ‡ 'Came up.'

|| 'Made with (eth).'



CHAP. VI. § 2. *The Cardinals continued. Ordinals.*

To express the numbers from 11 to 19, the *units* 211 stand, without the copulative conjunction, before *ten* (in the form עָשָׂר *masc.*, עֶשְׂרֵה *fem.*). In such as are *masculine* in form (and therefore used with *fem.* nouns) the units stand, at least from 13 upwards, in the *construct state*, which here indicates merely a *close connexion* between the notions, not the relation of the genitive. These numerals have no *construct state*, and are always used *adverbially*.

		MASC.	FEM.	
11	יא	אֶחָד עָשָׂר	אַחַת עֶשְׂרֵה	212
12	יב	שְׁנַיִם עָשָׂר	שְׁתַּיִם עֶשְׂרֵה	
13	יג	שְׁלֹשָׁה עָשָׂר	שְׁלוֹשׁ עֶשְׂרֵה	
14	יד	אַרְבָּעָה עָשָׂר	אַרְבַּע עֶשְׂרֵה	
15	טו†	חֲמִשָּׁה עָשָׂר	חֲמִשׁ עֶשְׂרֵה	
16	יו	שֵׁשׁ עָשָׂר	שֵׁשׁ עֶשְׂרֵה	
17	יז	שִׁבְעָה עָשָׂר	שִׁבַּע עֶשְׂרֵה	
18	יח	שְׁמוֹנֶה עָשָׂר	שְׁמוֹנֶה עֶשְׂרֵה	
19*	יט	תְּשַׁעָה עָשָׂר	תְּשַׁע עֶשְׂרֵה	
20	כ	. . . . .		עֶשְׂרִים

The *tens* from 30 to 90 are expressed by the *plural* 213 *forms* of the corresponding units (so that the *plural* denotes *tenfold* the *singular*); except that *twenty* is expressed by עֶשְׂרִים, plur. of עָשָׂר, *ten*.

☞ They are of the *common gender*, and have no 214 *construct state*.

\* Unusual forms are חֲמִשָּׁת עָשָׂר, *fifteen*, Judges viii. 10; שְׁמוֹנֶת עָשָׂר, *eighteen*, Judges xx. 25. Here the *masculine* too has the units in the *construct state*.

† Used because יה begins the sacred name.

215 When units and tens are written together, the earlier writers commonly place the units first (e. g. *two and twenty*, as in Arabic); but in the later writers the order is almost invariably reversed (*twenty and two*, as in Syriac). The conjunction is always used.

(Common gender.)

216	Twenty,	עֶשְׂרִים,	yēs-rîm.
	Thirty,	שְׁלֹשִׁים,	sh'lō-shîm.
	Forty,	אַרְבָּעִים,	ār-bā-êim.
	Fifty,	חֲמִשִּׁים,	kh <sup>a</sup> mîsh-shîm.
	Sixty,	שִׁשִּׁים,	shîsh-shîm.
	Seventy,	שִׁבְעִים,	shîbh-êim.
	Eighty,	שְׁמוֹנִים,	sh'mō-nîm.
	Ninety,	תִּשְׁעִים,	tîsh-êim.

The remaining numerals are:—

217	A hundred,	מֵאָה,	mē-āh.
	constr.	מֵאֹת,	m'āth.
	Two hundred,	מֵאֹתַיִם (for מֵאֹתִים),	mā-thā'-yim.
	A thousand,	אַלְפֵי,	ē'-lēph.
	Two thousand,	אַלְפַיִם,	āl-pā'-yim.
	Ten thousand,	רִבְבָּה, Plur. רִבְבוֹת,	r'bhā-bhāh; Plur. rī- bh <sup>a</sup> -bhōth.
		רִבּוֹא or רִבּוֹ, Plur. רִבּוֹאוֹת or רִבּוֹת,	rīb- bō; Plur. rīb-bō-ōth or rīb-bōth.

a) Examples of the other *hundreds*]

218	: מאות	: ארבע מאות (ת)	400	: שלש מאות (ש)	300
	: מאות	: שש מאות (תר)	600	: חמש מאות (תק)	500
	: מ'	: שמונה מאות (תת)	800	: שבע מאות (תש)	700
				: תשע מאות (תתק)	900

b) Examples of the other *thousands*] (218)  
 : 3000 (ג) שְׁלֹשֶׁת אֲלָפִים : 4000, and  
 so on. : שְׁתֵּי רִבּוֹת, or רִבּוֹתַיִם, or אַלְפֵי עֶשְׂרִים 20,000  
 : שֵׁשׁ מֵאוֹת אַלְפֵי 600,000, and so on.

2. Ordinal Numbers.

a) The *ordinals* after the 'first' (which is derived 219  
 from ראש [rōsh], *head*) are formed from the cor-  
 responding *cardinals* by appending י, and also  
 usually inserting another י in the preceding syl-  
 lable.

b) The *feminines* have the termination ית (ith),  
 less commonly יה (y-yāh); and also denote such a  
*part* (or *fraction*): but besides these there are other  
 forms to denote fractional parts, such as חֲמֵשׁ (khō-  
 mēsh), and חֲמִישִׁית, the *fifth part*; רִבֵּעַ and רְבִיעַ  
 (rōbhāy and rē'bhāy), and רְבִיעִית, the *fourth part*.

The	MASCULINE.		FEMININE.		220
	Sing.	Plur.	Sing.	Plur.	
1st	ראשון	ראשונים	ראשונה	ראשנות	
2nd	שני	שניים	שנית	שניות	
3rd	שלישי	שלישים	שלישית		
4th	רביעי	רביעים	רביעית		
5th	חמישי		חמישית		
6th	שישי		ששית		
7th	שביעי		שביעית		
8th	שמיני		שמינית		
9th	תשיעי		תשיעית		
10th	עשירי		עשירית		

The rest of the Ordinal Numbers are made by the terms ap- 221

- (221) appropriated to the Cardinal ones: as, הַיְשָׁנָה הָאַהֲת עֶשְׂרֵה, *the eleventh year*; so, שִׁבְעָה עָשָׂר יוֹם, *the seventeenth day*.

(*Syntactical Remarks* [G.].)

- 222 a) In the cardinal numbers, the *tens* (from 20 to 90), when they *precede* the substantive, are regularly joined with the *singular* (in the accusative), and when they *follow* it, in apposition, with the *plural*. The first is the more frequent construction.

The plural *may* be used in the first case, but the singular never occurs in the second.

The numerals from 11 to 19 are joined to the singular form (in the accusative) only with certain substantives, of which the numbers are very frequently stated, as *day, year, man, &c.* (comp. our '*six pair of stockings,*' '*four head of oxen* ;') e. g. אַרְבָּעָה עָשָׂר יוֹם, prop. *fourteen day*, Ex. xii. 6. With this exception, they are joined to the plural; and in the later books then stand after the substantive.

- b) Numerals made up of *tens* and *units* (like 21, 62) take the object numbered either 1) *after* them in the *singular* (in the accusative), or *before* them in the *plural*, as in the later books (Dan. ix. 26); or 2) the object is repeated, with the small numbers in the plural, with the larger in the singular (Gen. xii. 4; xxiii. 1).
- c) Beyond 10 the *ordinals* have no peculiar forms, but are expressed by those of the cardinals, which then stand either *before* the object numbered, or *after* it as genitive. In the latter case, the word שָׁנָה is sometimes repeated. In numbering days of the month and years, the forms of the cardinals are used, even for the numbers from 1 to 10.

- 223 Rem. 1) The numerals take the article when they stand without a substantive, and refer to subjects mentioned before, as הַשְּׁנַיִם, *the two*, Eccles. iv. 9. 12.

2) Some substantives denoting *weights, measures, or space of time*, are regularly omitted after numerals: e. g. *shekels, ephahs, loaves*. Thus an Hebrew spoke of 'a thousand of silver, six of barley,' 'ten of bread.' 'A hundred (&c.) cubits' is often expressed thus: 'a hundred by the cubit' (מֵאָה בְּאַמָּה).

3) Numbers are expressed *distributively* (nearly as in English) by the repetition of the *cardinals*, but without ן. *Two two = two and two* (שְׁנַיִם שְׁנַיִם). *Once* is פַּעַם אֶחָד, pā'ām ēkhād (lit. a step); *twice*, פַּעַמַיִם; *three times*, שְׁלוֹשׁ פַּעַמַיִם. Also by the feminine forms of the *cardinals*, אַחַת (ākhāth) *once*; שְׁתַּיִם, *twice*; שְׁלוֹשׁ, *thrice* (poetical). The *ordinals* are employed in the same way.

### Vocabulary.

Evening, עֶרֶב, e'rebh.

Morning, בֹּקֶר, bōkēr.

Sabbath, שַׁבָּת, shābbāth.

Euphrates, פְּרָת, p'rāth.

Wives, נָשִׁים, nāshīm (with masc. termination: irr. pl. of אִשָּׁה).

Cubit, אַמָּה, āmmāh.

Length, אָרֶךְ, ōrēch.

Ark, תֵּבָה, tēbhāh.

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Breadth, רֹחַב, rōkhābh.

Height, קוֹמָה (ω), kōmāh.

Flood, מַבּוּל (a y), mābbūl (yābhāl, to flow \*).

Month, חֹדֶשׁ, khōdēsh (khā-dāsh, to make new).

To become dry; to be dried up, יָבֵשׁ, yābhēsh †.

Waters, מַיִם, māyim (irr.).

\* So Gesenius. Others derive it from nābhēl, to drop off (of leaves, &c.); and make its primary meaning, *delapsus pluviae*. Simonis.

† Intransitive verbs often take (·) for (-) in ult. of 3rd sing. perfect. In the other persons they are conjugated regularly.

## Exercise 24.

225 a) יום אֶחָד }  
 יום שְׁנַי }  
 יום שְׁלִישִׁי }  
 יום רְבִיעִי } 1 וַיְהִי-עָרֵב-וַיְהִי-  
 יום חֲמִישִׁי } בֶּקֶר<sup>a</sup>  
 יום הַשְּׁשִׁי }

yôm êkhād  
 yôm shēnî  
 yôm sh'lîshî  
 1 vāy'hî-  
 ַעֶרֶב, yôm r'bhîvî  
 vāy'hî-  
 bhō'kēr yôm kh<sup>a</sup>mîshî  
 yôm hāsh-  
 shîsh-shî.

2 יום הַשְּׁבִיעִי שֶׁבַת לַיהוָה  
 אֱלֹהֵיךָ: 3 הִנָּהָר הָיָה<sup>b</sup>  
 לְאַרְבָּעָה רָאשִׁים: 4 שֵׁם  
 הָאֶחָד פִּישׁוֹן: 5 שֵׁם-הַנָּהָר  
 הַשְּׁנַי גִּיחוֹן: 6 שֵׁם-הַנָּהָר  
 הַשְּׁלִישִׁי חִדְקַל: 7 הַנָּהָר  
 הַרְבִּיעִי הוּא פָּרַת: 8 לָקַח

2 yôm hāshsh'bhîvî shābbāth  
 lāyhôvāh ַלֹּהֵעָה. 3 hān-  
 nāhār hāyāh l'ārbā'vāh rāshîm.  
 4 shēm hāêkhād Pîshôn.  
 5 shēm-hānnāhār hāshshēnî  
 Gikhôn. 6 shēm-hānnāhār  
 hāshsh'lîshî Khiddē'kēl.  
 7 hānnāhār hār'bhîvî hū<sup>a</sup>  
 P'rāth. 8 lākākh lô Lēmēch  
 sh'tî nāshîm, shēm hāākhāth  
 vādāh v'shēm hāshshēnîth  
 Tsillāh. 9 vāy'yōlēd Nōākh  
 sh'lōshāh bhānîm. 10 sh'lōsh  
 mēōth āmmāh ōrēch hāttē-  
 bhāh, kh<sup>a</sup>mîshshîm āmmāh  
 rōkhhāh, ūsh'lōshîm āmmāh  
 kômāthāh. 11 sh'nāyîm  
 sh'nāyîm bāû ēl-Nōākh ēl-  
 hāttēbhāh. 12 hāmmābbûl  
 hāyāh ārbā'vîm yôm yāl-hā-  
 ārēts. 13 bākhōdēsh hāsh-  
 shēnî b'shîb'vāh v'v'ēsrîm yôm  
 lākhōdēsh yābh'shāh hāārēts.

לו לָמַד שְׁתֵּי נָשִׁים שֵׁם  
 הָאֵחָת עָדָה וְשֵׁם הַשְּׁנִית  
 צָלָה: 9 וַיֹּלֶד נַח<sup>c</sup> שְׁלֹשָׁה  
 בָּנִים: 10 שְׁלֹשׁ מְאוֹת אִמָּה  
 אָרְדָּה הַתְּבָה חֲמִישִׁים אִמָּה  
 רַחֲבָה וּשְׁלֹשִׁים אִמָּה  
 קוֹמְתָה: 11 שְׁנַיִם שְׁנַיִם  
 בָּאוּ<sup>d</sup> אֶל-נֹחַ אֶל-הַתְּבָה:  
 12 הַמְּבּוּל הָיָה אַרְבָּעִים יוֹם  
 עַל-הָאָרֶץ: 13 בַּחֹדֶשׁ הַשְּׁנִי  
 בַּשְּׁבָעָה וְעֶשְׂרִים יוֹם לַחֹדֶשׁ  
 יָבִשָׁה הָאָרֶץ:

<sup>a</sup> And evening was and morning was = and the evening and morning were (E. T.). Cf. 188. <sup>b</sup> hāyāh (= was) followed by ל (to) = became. Here: 'was divided into.' <sup>c</sup> 'And Noah begat.' <sup>d</sup> went. <sup>e</sup> ēl = to; into.

b) 1. And the evening and the morning were the seventh (225) day. 2. Three and twenty sons. 3. Forty-two years. 4. One hundred and three days. 5. Sixteen sons. 6. One thousand two hundred and eight years.

CHAP. VII. *The Pronouns.* § 1. *Personal Pronouns.*

## Nominative.

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1	<i>I</i>	אֲנִי anî אֲנֹכִי ā-nō-chî	6	<i>We</i>	אֲנַחְנוּ, נַחְנוּ *nākh-nû, nākh-nû
2	<i>Thou (m.)</i>	אַתָּה āt-tāh	7	<i>You (m.)</i>	אַתָּם āt-tēm
3	<i>Thou (f.)</i>	אַתְּ āt	8	<i>You (f.)</i>	אַתֶּן āt-tēn
4	<i>He</i>	הוא hû <sup>a</sup>	9	<i>They (m.)</i>	הֵם, הֵמָּה hēm, hēm'-māh
5	<i>She</i>	היא hî <sup>a</sup>	10	<i>They (f.)</i>	הֵן, הֵנָּה hēn, hēn'-nāh

## Accusative.

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11	<i>Me</i>	אֹתִי ō-thî	16	<i>Us</i>	אֹתָנוּ ō-thā'-nû
12	<i>Thee (m.)</i>	אֹתְךָ ō-th'chā	17	<i>You (m.)</i>	אֹתְכֶם ēth-chēm
13	<i>Thee (f.)</i>	אֹתְךָ ō-thāch	18	<i>You (f.)</i>	אֹתְכֶן ēth-chēn
14	<i>Him</i>	אֹתוֹ ō-thô	19	<i>Them (m.)</i>	אֹתָם ō-thām
15	<i>Her</i>	אֹתָהּ ō-thāhh	20	<i>Them (f.)</i>	אֹתָן ō-thān

Other relations expressed by prepositions and pro- 228  
nominal affixes :—

To	לְ	(TO, TOWARDS)	אֶל- (אֵלַי) ēl- (ēlê)
21	<i>Me</i>	לִי lî	אֵלַי ē-lāi
22	<i>Thee (m.)</i>	לְךָ l'chā	אֵלֶיךָ ē-lè-chā

(228)	(To)		(To, TOWARDS)	
23	Thee (f.)	לָךְ lāch	אֵלַיְךָ ē-lā-yīch	
24	Him	לוֹ lô	אֵלָיו ē-lāv	
25	Her	לָהּ lāhh	אֵלֶיהָ ē-lè-āh	
26	Us	לָנוּ lā'-nû	אֵלֵינוּ ē-lé'-nû	
27	You (m.)	לָכֶם lā-chēm	אֵלֵיכֶם 'ēlê-chēm	
28	You (f.)	לָכֶן lā-chēn	אֵלֵיכֶן 'ēlê-chēn	
29	Them (m.)	לָהֶם lā-hēm	אֵלֵהֶם 'ēlê-hēm	
30	Them (f.)	לָהֶן lā-hēn	אֵלֵהֶן 'ēlê-hēn	
	FROM מִן		IN בְּ	
31	Me	מִמֶּנִּי mīm-mēn'-nî	41 בִּי bî	
32	Thee (m.)	מִמְּךָ mīm-m'chā	42 בְּךָ b'chā	
33	Thee (f.)	מִמֶּךָ mīm-mēch	43 בְּךָ bāch	
34	Him	מִמֶּנּוּ mīm-mēn'-nû	44 בּוֹ bô	
35	Her	מִמֶּנָּה mīm-mēn'-nāh	45 בָּהּ bāhh	
36	Us	מִמֶּנּוּ mīm-mēn'-nû	46 בָּנוּ bā'-nû	
37	You (m.)	מִכֶּם mīc-cēm	47 בְּכֶם bā-chēm	
38	You (f.)	מִכֶּן mīc-cēn	48 בְּכֶן bā-chēn	
39	Them (m.)	מֵהֶם mē-hēm	49 { בָּם } { bām,	
			{ בָּהֶם } { bā-hēm	
40	Them (f.)	מֵהֶן mē-hēn	50 { בָּהֶן } { bā-hēn,	
			{ בֵּיהֶן } { bā-hēn	
	WITH אֶת	ēth	WITH	
51	Me	אֵתִי it-tî	56 Us	אֶתָּנוּ it-tā'-nû
52	Thee (m.)	אֶתְּךָ it-t'chā	57 You (m.)	אֶתְּכֶם it-t'chēm
53	Thee (f.)	אֶתְּךָ it-tāch	58 You (f.)	אֶתְּכֶן it-t'chēn
54	Him	אֶתּוֹ it-tô	59 Them (m.)	אֶתָּם it-tām
55	Her	אֶתָּהּ it-tāhh	60 Them (f.)	אֶתָּנָן it-tān



As	As
כ (כֹּמוֹ * : here מו = מזה, 'what,' used as a rel. conjunction : 'that,' 'quod.' E.)	
61 I כֹּמוֹנִי cā-mō-nî	67 You (m.) כֹּכֶם cā-chēm
62 Thou (m.) כֹּמוֹךָ cā-mō'-chā	68 You (f.) כֹּכֶךָ cā-chēn
63 Thou (f.) כֹּמוֹךָ cā-mōch	69 They (m.) כֹּהֶם cā-hēm
64 He כֹּמוֹהוּ cā-mō'-hû	70 They (f.) כֹּהֶנָּה cā-hēn
65 She כֹּמוֹהָ cā-mō'-āh	
66 We כֹּמוֹנוּ cā-mō'-nû	

*Examples of Prepositions with a plural (construct) form before Suffixes.*

<p>אַחֲרַי after (lit. the hinder parts).</p> <p>תַּחַת under : instead of (lit. the under parts).</p> <p>בֵּין between (lit. local, interval).</p> <p>עַד † (usque ad) as far as (h). (עֲדֵי before suffixes.) עַל upon.</p>	<p>אַחֲרַי אַחֲרֶיךָ אַחֲרֵיכֶם תַּחְתֵּיהֶם } תַּחְתֵּיכֶם } תַּחְתֵּי בֵּינִי בֵּינֵיכֶם (plur. only with plur. suffix).</p> <p>עֲדֵי עֲדָיו עֲדֵיכֶם עֲלַי עֲלֶיךָ עֲלָיו עֲלֵיהֶם</p>	<p>ă-kh<sup>a</sup>rai, after me. 229</p> <p>ă-kh<sup>a</sup>-rè-chā, after thee (m.).</p> <p>ă-kh<sup>a</sup>-rè-chēm, after you (m.).</p> <p>tăkh-tê-hēm, under them.</p> <p>tăkh-tai.</p> <p>bê-nî, between me.</p> <p>bê-nê-chēm, between you (m.).</p> <p>ĕā-dai, (up) to me.</p> <p>ĕā-dāv, (up) to him.</p> <p>ĕā-dê-chēm, (up) to you (m.).</p> <p>ĕā-lai, upon me.</p> <p>ĕā-lè-chā, upon thee (m.).</p> <p>ĕā-lāv, upon him.</p> <p>ĕā-lè-hēm, upon them (m.).</p>
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\* כֹּמוֹ is always used before the lighter, not before the heavier, suffixes. Some of the poets use it with לְ, בְ, אֶ, also, but only before monosyllabic (rarely dissyllabic) prepositions. (E.)

† But this (observes Ewald) is from a root Lamed He, and

## Remarks (for future reference).

☞ The forms in parenthesis are *rare*; those with *p* *poetical*.

1 [I]	In <i>pause</i> , אֲנִי.
2 <i>Thou, m.</i> ]	Also (אַתָּה). In <i>pause</i> , אַתָּה.
4, 5, <i>He, She</i> ]	a) The א was perhaps heard at the end as a sort of <i>half-vowel</i> (G.). b) In the Pentateuch הוּא stands also for <i>she</i> : it is then usually <i>pointed</i> like הוּא (i. e. הוּא); but this is merely an orthographical anomaly.
6 <i>We</i> ].	(אֲנֵנוּ).
8 <i>You, f.</i> ]	(אַתְּנָה, in four passages). (אַתְּ, <i>once</i> ).
22 <i>To thee, m.</i> ]	לְךָ, in <i>pause</i> , לְךָ.
28 <i>To you, f.</i> ]	לְכֶנָּה.
29 <i>To them, m.</i> ]	לָמוֹ *.
31 <i>From me</i> ]	( <i>p</i> ) מִנִּי, ( <i>p</i> ) מִנִּי.

231 The prepositions and other very short *attrited* particles take the *longest* possible pronunciation before suffixes. Thus (1) they constantly take the foretone *á*: (2) prefer the longer formations; e. g. לָהֶם (not לָם), &c., though בָּם is found, but often בָּהֶם. (3) They take *á* instead of *é* as union-vowel of the suffix: so much so that this *á* expels even the *e* of the suffix of 2nd fem. sing. בְּךָ, &c. (4) So also כָּל (*every, all*) has assumed some pronominal peculiarities from its *quasi-pronominal* notion: כָּלָנוּ, cüllānû, *we all*; כָּלֶיךָ or כָּלְךָ, cüllēch or cüllāch, *thou entirely* (E.).

232 Sometimes *two* prepositions precede the same suffix: as מִתַּחַתָּיו, mittäkh-tāv (*from-beneath-him* =) *from his place*; לְנַגְדִּי, l'nēg'dî (*ad-coram-me, to before me* =) *over-against me*,

so has the termination יֵ (ê) from its origin. So אֶל- and עַל.

\* With *collectives* it is used apparently only.

in my presence, &c. ; נִגַּד, in the presence of ; בְּעוֹרֵי (in-adhuc- (232) me =) while I am still alive, while I have my being.

## Vocabulary.

Mouth, פֶּה, pēh (irreg. See list).	Sound wisdom, תְּוִשְׁיָה (aw y), 233 tûshīyyāh (תְּוִשְׁיָה, to subsist, to be firm).
Destruction, מַחְתָּה (a), m'khittāh.	Understanding, בִּינָה (ω), bī-nāh.
Also, גַּם, gām.	Strength, גְּבוּרָה (ω), g'bhū-rāh.
Calamity, אֵיד, êd.	Morsel, פֶּת (ע), pāth.
To laugh, שָׂחַק, sākhāk.	Dry, קָרֵב, khārēbh.
To toil, עָמַל, ēāmāl.	Quiet (subst.), שְׁלוֹה, shālvāh.
To build, בָּנָה, bānāh.	Sacrifice, victim, זָבַח, zē'-bhāk (dec. 6).
In vain, שׁוּא, shāv.	Strife, contention, רִיב, rībh.
To perish, אָבַד, ābhād.	Blood, דָּם, dām.
To recompense, to reward, נָמַל, gāmāl.	Memorial, זִכָּר or זִכָּר, zē'-chēr or z'chēr.
To say, אָמַר, āmār.	If, אִם ; not, לֹא (īm ; -lō).
To pour out, שָׁפַךְ, shāphāk.	
Counsel, עֲצָה (y ω), ē'etsāh (יעֲץ, to counsel).	

## Exercise 25.

a) 1 פִּי כְסִיל מַחְתָּה לֹו :	1 pī ch'sīl m'khittāh lô. 234
: 2 גַּם-אֲנִי בְּאֵידְכֶם אֶשְׂחַק :	2 gām- <sup>a</sup> nī b'êd'chēm êskhāk
: 3 הוּא יוֹשֵׁב לְבֵטַח אֶתְּךָ * :	(p). 3 hū <sup>a</sup> yôshēbh lābhētāk
4 אִם-יְהוּהָ לֹא יִבְנֶה בֵּית שׁוּא עָמְלוֹ בּוֹנִיו † בּוֹ :	ittāk. 4 im-Y'hōvāh lō-yibhnēh bāyīth, shāv <sup>a</sup> ēām'lū

\* In pause for אֶתְּךָ.

† Partec. Act. of Kal, בּוֹנֶה (verbs in ה take ׀ for ׀), p.  
בּוֹנִים, with suffix בּוֹנִיו.

(234)	5 אֲשֶׁרִיד וְטוֹב לָךְ : 6 אֶבֶד זְכָרְם הַמָּה : 7 יִבְטְחוּ בְךָ * יוֹדְעֵי שְׂכָרְךָ : 8 יְהוּה גַּמַּל עָלַי : 9 שָׁפְכוּ דָמָם בַּפְּמִים : 10 אָמַרְתָּ לַיהוּה אֲדֹנָי אֶתְּהָ : 11 לִי־עֵצָה וְתוֹשִׁיָּה אֲנִי בִּנְיָה לִי גְבוּרָה : 12 טוֹב פֶּת חֲרָבָה וְשִׁלּוּהַ בַּה מִבַּיִת מָלֵא זְבַח־רִיב :	bônāv bô. 5 äshrêchâ v'tôbh lâch. 6 äbhäd zïchrâm hêm- mäh. 7 yibht'khû bh'châ yôd'vê sh'më'châ. 8 Y'hôväh gämäl v'alai. 9 shäph'chû dä- mäm cämmyïm. 10 ämärt' layhöväh 'adônai ättäh. 11 li- vëtsäh v'thûshÿyäh, 'nî bhî- näh, lî g'bhûräh. 12 tôbh päth kh'rëbhäh v'shäväh-bäh mïbbäyïth malê <sup>a</sup> zibhkhê-rïbh.
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b) 1. Thou (*m.*) shalt hide my commandments with thee. 2. I wisdom have dwelt (° with) prudence. 3. My mouth is destruction to me. 4. Prudence dwells with them.

CHAP. VII. § 2. *Demonstrative and Interrogative Pronouns. Demonstrative Pronouns.*

235	SING.	PLUR.	SING.	PLUR.
This	{ m. זֶה, זֹה f. זֹאת, זֵאת	} אֵל, אֵלֹהִים	{ m. zëh, zû f. zôh, zô	} ël-lëh, ël
That	{ m. הַזֶּה, הַזֹּה f. הַזֵּה		{ m. hä-lâz, hä-lâzëh f. hä-lë-zû	
The same	{ m. הַהוּא f. הַהִיא	} הֵהֶם הֵהֶן	{ m. hä-hû <sup>a</sup> f. hä-hî <sup>a</sup>	} hä-hëm hä-hën
		SING.	PLUR.	
		m.	f.	
With		בְּזֶה	בְּזֵאת	בְּאֵלֹהִים
As		כְּזֶה	כְּזֵאת	כְּאֵלֹהִים
To		לְזֶה	לְזֵאת	לְאֵלֹהִים
From		מִזֶּה	מִזֵּאת	מִאֵלֹהִים

\* 'Those who know.' Partep. Act. of *Kal*, יָדַע (to know), in *stat. constr.*

The *demonstrative* zēh, זֶה (also זוּ, זוֹ), is also (es- 236  
pecially in poetry) used, like our *that*, for the *relative*  
pronoun: 'the place that (זֶה, zēh) you intend for me.'  
Thus: 'the city that you live in' might be translated  
literally in Hebrew, except that instead of *in* we must  
use in Hebrew *in-it* (cf. 246). E. g. Ps. civ. 8, to  
the place זֶה יִסְדָּתָ לָהֶם which thou hast destined for  
them. It is even employed (like <sup>a</sup>shēr) to give a re-  
lative sense to another word. (For an instance, see the  
last Example in the Exercise on the Relative, p. 92.)

זֶה is used adverbially, a) for *there*, הִנֵּה זֶה, see there! and 237  
then merely as an intensive particle, especially in questions, as  
לָמָּה זֶה, why then? (prop. why there?), b) in reference to  
time, for *now*, as זֶה פְּעַמַּיִם, now (already) twice.

The *interrogative* pronoun is mī (מִי), who? for 238  
persons; māl, māl- (מַה, מַה), what? for things.  
מִי הוּא signifies *who is he?* מִי הִיא *who is she?* But  
מַה הוּא (*what he*), מַה הִיא (*what she*), signify *what is*  
IT? In the same way, מִי אֵלֶּה, *who are these* (per-  
sons)? but מַה אֵלֶּה *what are these* (things)?

The *interrogative* מִי may be used in reference to 239  
a *plural*, also in reference to *things*; but only when  
the notion of persons is implied, e. g. מִי שֵׁכֶם, mī  
Sh'chēm? *who are the Shechemites?* מִי may also stand  
in the genitive, as בַּת מִי, *whose daughter?* and mī  
and māl, without interrogation, for '*any*.' For מַה  
in this sense we have also the specific term מְאוּמָה  
(from מַה וּמָה, quidquid). G.

מַה is also used in the sense of *how*, as an exclamatory par- 240  
ticle.

The pronoun of the third person הִמָּה, הִיא, 241  
*they, it, is, ea, id; ii, eæ, ea*) may also be joined

(241) to substantives, and then takes the article, if the substantive has it: הַאִישׁ הַהוּא, *is vir*; בַּיּוֹם הַהוּא, *eo die* (G.).

242 The article is sometimes omitted, from the natural *definiteness* of הוּא; especially when the *noun* is only defined by a *suffix* עֲבָדֶיךָ אֵלֶּה.

When employed in this way, הוּא is to be distinguished from the demonstrative זֶה; for זֶה (= οὗτος, *hic*), *this*, points to an object *present* or *near*, but הוּא (= αὐτός, *is*) indicates (like the article) an object *already mentioned* or *known* [the former answering to *this*, and the latter nearly to *that*]. G.

### Vocabulary.

[For the *Declensions*, when referred to, cf. App. I.]

243 *To be clean*, טָהוֹר, *tāhēr*.

*To collect*, אָסַף, *āsāph*.

*To bind*, צָרַר, *tsārār*.

*Sin*, חָטָאת, *khāttāth* (חָטָא, *to stumble; to sin*).

*Wailing*, אָוִי, *ōi*.

*Poverty, misery*, אֲבֹי, *ʾbhōi* (ὑπ. εἶρ.).

*Strife, contention*, מְדִינִים, *mīdyānīm* (decl. 2: *α*, דִּין).

*Complaining, murmuring*, שִׂיחַ, *sīākh*.

*A wound*, פָּצַע or פָּצַע, *pātsāʿ* or *pētsāʿ* (decl. 6).

*Without cause*, חֵנָם, *khīn-nām*.

*Wind*, רוּחַ, *rūākh*.

*Fists*, חֲפָנִים (dual of חֶפֶן, *inus.*), *khōphnā'yim* (decl. 8, c).

*Garment*, שִׁמְלָה, *simlāh* (ω, Pdm. 12, b).

*Measure*, מִדָּה, *middāh* (decl. 8, a); מָדַד, *to measure*.

*Work*, מַעֲשֵׂה (α), *māʿsēh* (decl. 9, a); עָשָׂה, *ʿāsāh*, *to make*.

*To dream*, חָלַם, *khālām*.

*A dream*, חֵלֶם, *khālôm*.

*Mountain*, הַר, *hār*.

*End, limit*, קֵץ, *kēts* (decl. 8, b).

## Exercise 26.

a) 1 מִי־יֹאמֵר * טָהָרְתִי	1 mî-yōmār, tāhārtî mēkhāt- 244
מִהֲטָאתִי : 2 לְמִי אוֹי לְמִי	tāthî? 2 l'mî ôi? l'mî 'bhôî?
אָבוֹי לְמִי מְדִינִים לְמִי־שִׁיחַ	l'mî midyānîm? l'mî-sîākh?
לְמִי פְצָעִים חָנָם לְמִי	l'mî ph'tsā'îm khînnām? l'mî
חֲבַלְלוֹת † עֵינַיִם לְמֵאֲחֵרִים †	khāchilûth v'ênāyîm? lām'ā-
עַל־הַיַּיִן : 3 מִי אֶסְפֶּר־רוּחַ	3 mî āsāph-rûākh b'khōph-
בְּחַפְנָיו מִי צָרַר־מַיִם	nāv? mî tsārār-ināyîm bāssim-
בְּשִׂמְלָה מִה־שָׂמוּ וּמִה־שָׂם־	lāh? māh-sh'mô? ûmāh-
בְּנוֹ : 4 מָה הַחֲלוּם הַזֶּה	shēm-b'nô? 4 māh hākh <sup>l</sup> lôm
אֲשֶׁר חֲלַמְתָּ : 5 מִי־אֱלֹהֶ־	hāzzēh 'shēr (which) khālāmtā?
6 מִי־זֶה מְלֹךְ הַכְּבוֹד :	5 mî-ēllēh? 6 mî-zēh mē'lēch
7 יְהוָה אֲדַגִּינוּ מִה־אֲדִיר §	hāccābhôd? 7 Y'hōvāh 'dō-
שָׂמַךְ בְּכָל־הָאָרֶץ : 8 יְהוָה	nēnû, māh-āddîr shimchā
מִי־יִשְׁכֹּן בְּהַר קָדְשֶׁךָ הוֹלֵךְ	b'chōl-hāārēts! 8 Y'hōvāh mî-
תָּמִים : 9 יְהוָה מִי־כִכּוֹךְ	yishchōn b'hār kōdshēchā?
מִה־יִקַּר חֲסֵדְךָ אֱלֹהִים :	hōlēch tāmîm. 9 Y'hōvāh
10 הוֹדִיעֵנִי    יְהוָה קִצֵּי	mî-chāmōchā? māh-yākār
וּמִדַּת יָמֵי מִה־הִיא :	khās'd'chā 'lōhîm? 10 hōdî-
11 כְּתִי יָמוֹת וְאָבֵד שָׂמוֹ :	v'ēnî Y'hōvāh kītstsî ûmiddāth
12 מִה־נָּדְלוּ מִעֲשֵׂיךָ יְהוָה :	yāmāi māh-hî". 11 māthāi
	yāmûth v'ābhād sh'inô?
	12 māh-gād'lû mā'v <sup>s</sup> ēchā
	Y'hōvāh!

b) 1. Who will bind the winds? 2. How great is thy glory, Jehovah! 3. I have dwelt on the mount of holiness. 4. What

\* 'Will say.'

† Eng. Trans. 'redness'; 'dimness' (G.); 'fierceness' (L.).

‡ (To those tarrying =) to those who tarry (or linger).

§ Is-become-glorious; is glorious: from אָרַר, to become glorious. Perf. of Hiph.

|| Make-me-know; cause-me-to-know.

- (244) is your (*m. pl.*) name? 5. This river. 6. Those rivers. 7. This boy. 8. This girl. 9. Whose daughter is this girl?

CHAP. VII. § 3. *Relative Pronoun.*

245 The *relative* pronoun is אֲשֶׁר <sup>ʾashēr</sup> (*who, which*) *indeclinable*; for which the prefix וְ (less commonly וּ) with following *Dagesh* is also used (but *chiefly* in rabbinical Hebrew).

246 *Cases of the Relative*] The *indeclinable* relative pronoun אֲשֶׁר <sup>ʾashēr</sup> *virtually* assumes different cases by taking after it the cases of the personal pronouns—

	<i>m.</i>	<i>f.</i>	<i>m.</i>	<i>f.</i>
Nom.	אֲשֶׁר	אֲשֶׁר	<sup>ʾashēr</sup>	<sup>ʾashēr</sup>
Gen. (noun with pron. suffix)	אֲשֶׁר (as masc.)	—	—	—
Dat.	לוֹ—אֲשֶׁר	לָהּ—אֲשֶׁר	<sup>ʾashēr</sup> —lô	<sup>ʾashēr</sup> —lāhh ( <i>to whom</i> )
Acc.	אֹתוֹ—אֲשֶׁר	אֹתָהּ—אֲשֶׁר	<sup>ʾashēr</sup> —ōthô,	<sup>ʾashēr</sup> —ōthāhh ( <i>whom</i> )

247 Just so in the *plural*: אֲשֶׁר—לָהֶם <sup>ʾashēr-lāhēm</sup>, *to whom, &c.* One or two words are generally interposed.

Thus: אִמּוֹ, <sup>immô</sup>, *his mother.*

אִמּוֹ—אֲשֶׁר, <sup>ʾashēr immô</sup> = *whose mother* (i. e. *who his mother*).

248 Just so the relative <sup>ʾashēr</sup> converts *demonstrative* adverbs of place, time, &c. (= *here, there, then, &c.*) into the corresponding *relative* adverbs: as

שָׁם <sup>shām</sup> , <i>there.</i>	שָׁם—אֲשֶׁר <sup>ʾashēr</sup> —shām, <i>where.</i>
שָׁמָּה <sup>shām'māh</sup> , <i>thither.</i>	שָׁמָּה—אֲשֶׁר <sup>ʾashēr</sup> —shām'māh, <i>whither.</i>
מִשָּׁם <sup>mish-shām</sup> , <i>thence.</i>	מִשָּׁם—אֲשֶׁר <sup>ʾashēr</sup> —mish-shām, <i>whence.</i>



In this way a *relative* force may be given to the 249  
oblique cases of the *first* and *second* persons: as,  
*thou, Jacob, whom I have chosen*, אֲשֶׁר בְּחַרְתִּיךָ, <sup>a</sup>shēr  
b`khärtîchā, i. e. *whom I-have-chosen-thee* (suffix of  
2nd person added to the verb).

The acc. *whom* may be expressed by אֲשֶׁר (<sup>a</sup>shēr) 250  
alone; as in Exod. ii. 2.

The *antecedent* personal or demonstrative pronoun 251  
is often omitted before <sup>a</sup>shēr; and nearly always  
when a *prepositional* prefix stands before it. The  
preposition is then to be construed with the *implied*  
pronoun, the expressed relative taking the case re-  
quired by the construction of its own clause. Just  
so in English, *from what, of what, &c.*: e. g. *thou*  
*shalt drink from what* (מֵאֲשֶׁר, mē<sup>a</sup>shēr) *the young men*  
*will draw* (Ruth ii. 9).

Sometimes such a general notion as *time* or *place* 252  
must be supplied: as, בְּאֲשֶׁר, bā<sup>a</sup>shēr (*in the place*  
*where =*), *where*; מֵאֲשֶׁר, mē<sup>a</sup>shēr (*from the time*  
*when =*), *from when*.

As in English, the *relative* is sometimes omitted, 253  
the relation being implied by the position of the  
relative clause, which stands as a sort of *apposition*  
to the word it is to modify. This happens (especially  
in poetry)—

- a) When the relative would be in the *nom.* or *acc.* 254  
(without a *prep.* \*). Thus, ‘*he has fallen into*  
*the pit he made,*’ would be expressed exactly as  
in English. Cf. Ps. viii. 2.

\* In a relative clause serving as a further description of a  
substantive, the relative *may* be omitted when a pronoun *is* ex-  
pressed, if it be a closely subordinated idea: e. g. *the way they*  
*should walk in*, הַדֶּרֶךְ יִלְכּוּ בָּהּ, Exod. xviii. 20.

- (254) b) So especially in general specifications of *time*:  
*at the time the offering began*, בְּעֵת הַחֵל הָעוֹלָה.
- c) When the *antecedent personal* or *demonstrative pronoun* is also omitted: ‘*Sheol shall carry away* הַטָּאִי (those who) *sin.*’ The omitted antecedent may also be a *general* notion of *place* or *time*, so that a clause stands apparently under the government of a preposition. Thus, whereas in English we can say, ‘*to where I have prepared for him,*’ in Hebrew we may go further, and say, ‘*to I have prepared for him,*’ אֶל-הַכִּינוּתִי לוֹ (ēl-h<sup>a</sup>chînôthî lô).
- 255 When the *implied* pronoun would, if expressed, be in the genitive, the preceding noun takes the *stat. constr.* Thus, ‘*by the hand of him thou wilt send,*’ בְּיַד תִּשְׁלַח, b’yād (stat. constr.) tishlākh.
- 256 Such relative clauses as *more specifically describe* a substantive, may also be added to a preceding specification by the *copulative conjunction*: *the orphan* (וְלֹא עֹזֵר לוֹ), v’lō yōzēr lô (and there is no helper to him =), *and one who has no helper.*

## Vocabulary.

257 To forsake, עָזַב, vāzābh.	Magistrate, שִׁטֵּר, shōtēr
Way, אֶרֶץ, ōrākḥ, pl. <sup>a</sup> rā-khōth, constr. אֶרְצוֹת, ōr-khōth.	(partep. act. of Kal, from [shātār] to write).
Uprightness, יֶשֶׁר, yōshēr (yā-shār, to be straight).	Ruler, מֹשֵׁל, mōshēl (partep. act. of Kal, māshāl, to rule).
Perverse, עִקְשׁ, vikkēsh (vā-kāsh, to convict of perverseness).	Also, even, גַּם, gām.
Ant, נִמְלָה (ω), n’mālāh.	Welfare, } שְׁלוֹם, shālôm.
Leader, prince, קָטָן, kātsîn.	Peace, }
	Against, עַל, vāl.
	Heel, עָקֵב, vākēbh.

Holy, קָדוֹשׁ, kādôsh.

Excellent, אֲדִיר, äddîr.

Desire, חֶפֶץ, khēphëts.

Blood, דָּם, dām, for ādām

(ish-dāmîm, man of blood = bloody man, blood-thirsty man).

Inmost part, or recess, מְחֻקָּר

(a), mëkhhkär ([חֻקָּר], to explore).

Wealth, treasure, תְּרוּעָפוֹת (aω), tōlēāphôth.

Wicked device; wickedness, זִמְמָה, zimmāh (decl. 10).

Joseph, יוֹסֵף, Yôsēph (lit. ad- (257) ding).

To sell, מָכַר, mächär.

Egypt, מִצְרַיִם, Mitsrā'yîm.

To redeem, { פָּדָה, pādāh.  
נָאַל, gāäl.

(1) Enemy,

(2) Adversity, } צָר, tsär.

To obtain, acquire, קָנָה, kånāh.

His right hand, יְמִינוֹ, y'mînô,

for יַד יְמִינוֹ, yād y'mînô,

hand of his right side (יְמִין,

the right).

Not, אֵין, ên, is the construct state of אֵין, äyîn (nothingness, nought), used adverbially. With לְ governing personal pronoun, it signifies, I (you, &c.) have not a — (have no —).

### Exercise 27.

- a) 1 הַעֲזִיבִים אֲרָחוֹת יִשְׂרָאֵל 1 hä'ëz'bhîm örkhôth yōshër, 258  
 אֲשֶׁר אֲרָחֶתִיהֶם עֲקָשִׁים : \*shër örkhôthêhëm' 'ikk'shîm.  
 2 לֵךְ \* אֶל-נְמֻלָּה עֲצֵל אֲשֶׁר 2 lëch ël-n'mälāh 'ätsël, \*shër  
 אֵין-לָהּ קָצִין שְׂטֵר וּמִשָּׁל : ên-lāhh kätśîn shōtër ümō-  
 3 גַּם-אִישׁ שְׁלוֹמִי † אֲשֶׁר- bātākhtî bhô ôchël läkhamî hig-  
 בְּטַחְתִּי בּוֹ אוֹכֵל † לַחֲמִי

\* Go (thou).

† אִישׁ-שְׁלוֹמִי, ish-sh'lômî, 'man-of-my-peace,' i. e. 'my friend' (who, whenever he came, inquired after my health, &c.).

‡ lit. eating = who ate. Partec. act. of Kal, from אָכַל, to eat.

(258)

הַגִּדִּיל \* עָלַי עֵקֶב :  
 4 לְקְדוֹשִׁים † אֲשֶׁר-בְּאָרְץ  
 הַמָּוָה וְאֲדִירֵי כָל-הַפְּצִי-בָם :  
 5 אַנְשֵׁי דָמִים אֲשֶׁר בִּידֵיהֶם  
 זָמָה : 6 אֲנִי יוֹסֵף אֲחֵיכֶם  
 אֲשֶׁר-כִּכַּרְתֶּם אֹתִי  
 מִצָּרִימָה ‡ : 7 לֹא-זָכַרְנוּ אֶת-  
 יְדוּ יוֹם אֲשֶׁר-פָּדַם § מִנִּי-  
 צָר : 8 הֲרֵזָה-קִנְיָתָה יְמִינוּ .  
 9 אֵל גָּדוֹל יְהוָה וּמֶלֶךְ גָּדוֹל  
 עַל-כָּל-אֱלֹהִים אֲשֶׁר בִּידוֹ  
 מְחַקְרֵי אָרֶץ וְתוֹעֵפּוֹת הָרִים  
 לוֹ אֲשֶׁר-לוֹ הַיָּם : 10 גְּאֻלַּת  
 הַרְצִיּוֹן זֶה שְׁכַנְתָּ בוֹ :

dīl wālāi wākēbh. 4 likdōshīm,  
 \*shēr-bāārēts hēmmāh, v'āddirē  
 cōl-khēphtsî-bhām. 5 ānshē  
 dāmīm, \*shēr bîdēhēm' zim-  
 māh. 6 \*nī Yōsēph \*khîchēm  
 \*shēr-m'chärtēm' ōthī Mits-  
 rā'y'māh. 7 lō-zāch'rū ēth-  
 yādō, yôm \*shēr pādām minnī-  
 tsār. 8 hār zēh-kān'thāh  
 y'mînō. 9 ēl gādōl Y'hōvāh  
 ūmē'lēch gādōl w'al-cōl-<sup>pl</sup>lōhīm  
 \*shēr b'yādō mēkhk'rē ārēts,  
 v'thōw<sup>pl</sup>phōth hārīm lô ; \*shēr-  
 lô hāyyām. 10 gāältā hār-  
 Tsīyyōn zēh shācāntā bhō.

b) 1. (He) whose son said. 2. The man whose bread I have eaten. 3. The men whose bread I have eaten. 4. Men who have no ruler. 5. The man who trusted me. 6. The men who trusted them. 7. Thy covenant which I observed.

## CHAP. VIII. The Regular Verb.

### § 1. Derivation of Verbs. The Conjugations.

259 Verbs, like nouns, may be divided, in respect to their origin, into three classes.

260 a) *Primitives.*

b) *Verbal derivatives*, derived from other verbs.

\* *Has lifted up.* Perf. of the form called *Hiphil*.

† *As for the saints.* The prefix לְ with pl. of קְדוֹשׁ (kādōsh), *holy*. Decl. 3.

‡ lit. *Egypt-wards = into Egypt.* The final הַ = *wards, to-wards, into, of motion to, or into.*

§ *He-redeemed-them.* Suffix of 3rd pl. masc.

c) *Denominatives*, or those derived (*de nomine*) (260) from a *noun*: which appear to be of later origin than the two preceding classes (G.).

The noun, from which a denominative verb comes, 261 is generally a derivative: e. g. לָבַן, *lābhān*, to be white, hence לִבְנָה, *l'bhēnāh*, a brick (from its colour), and hence again, לָבַן, to make bricks; from דָּגָה, *dāgāh*, to increase greatly, דָּג, *dāg*, a fish; and hence again, דָּוַג, *dûg*, to fish (G.).

A peculiar kind of denominatives, of rather late 262 formation, are derived from *augmented* nouns, so that one of their *radical* letters was in the noun a *servile*: e. g. נָוַח, *nûākh*, to rest, to set oneself down; hence, the noun, נִחַת, *nā'khāth*, a setting down; and hence again, נָחַת, *nākhāth*, to descend (G.).

*Conjugations or Species of the Hebrew Verb.*] The 263 original signification of the root receives various modifications of meaning, according to a regular analogy, by a specific change of form: e. g. לָמַד, to learn; לָמַד, to cause to learn, to teach; שָׁכַב, to lie; הִשְׁכִּיב, to cause to lie, to lay.

In other languages such words are regarded as new derivative 264 verbs: e. g. to fall, to fell; *jacere*, to throw; *jacere*, to lie; *γίνομαι*, to be born; *γεννάω*, to beget, to bear. But in Hebrew, where these formations are beyond comparison more regular than in any other language, they have been called *conjugations*\* and parts of the *same verb*.

The changes consist partly in varying the vowels 265 of the root, or doubling one or more of its letters (קָטַל, קִטַּל; קוּטַל, קִיטַל; קִטְטַל, קִטְטַל; *kittēl*, *küttäl*; *kôtēl*, *kôtäl*; *kītlāl*, *k'tältäl*; comp. to lie, to lay; to fall, to fell); partly in prefixing formative letters or

\* Hebr. בְּנִינִים, *buildings*, more correctly *species*, *modifications* of the ground-form.

(265) syllables (נִקְטַל, הִקְטִיל, niktāl, hiktīl; comp. *speak, bespeak; count, to recount; bid, forbid*); sometimes in a change of each kind, as הִתְקַטַּל, hitkhättēl.

266 The conjugations that are in common use are—

*Kal* or *light*, because *not burdened* with any accessory meaning, or with any formative addition or doubled letter.

קָטַל (3rd sing. masc of *perfect*), kā-tāl, *to kill*.

*Niphāl*, properly *reflexive*, mostly *passive*: *n* prefixed with *i*, and *Sh'va* under the first radical. (The full prefix, as we shall see, is *hin*.)

נִקְטַל, niktāl, *he was killed*.

*Piēl*, mostly *intensive*; to act with *diligence, earnestness, or frequency*. Second radical *doubled* by *dagesh*: vowels, *ī, ē*.

קִטַּל, kittēl, *he killed many; he massacred*.

*Pual*, passive of *Piēl*. Second radical *doubled* by *dagesh*: vowels *ū, ā*.

קִטַּל, küttāl, *he was killed violently, &c.*

*Hiphīl*, mostly *causative*: *h* prefixed with *i* (with *a* in other forms), and *ī* (with *Yod*) for the second vowel.

הִקְטִיל, hiktīl, *he caused to kill*.

*Hophal*, passive of *Hiphīl*.

הִקְטַל, höktāl.

*Hithpoēl*, an *intensive reflexive*; the syllable *hith* prefixed, and (like *Piēl*, from which it is formed) a *strong dagesh* in the second radical.

הִתְקַטַּל, hitkhättēl.

267 The names of the *Conjugations* are the actual tenses of the old Paradigm פָּעַל, pāyāl, נִפְעַל, פְּעַל, &c. The selection of this verb was unfortunate, because from having for its second radical a guttural which is incapable of receiving *dagesh*, the name is not an exact type of the usual formation of the tense for *strong verbs*. *Kātāl* is now generally used for the Paradigm, and has the advantage of clear distinct sound, but the disadvantage of stating forms that have no existence; for none of the forms but *Kal* occur in Hebrew, and even that is rare, and confined to the poetical books.

As compared with *Kal* (= *light*), *Piël*, *Pual*, and *Hithpaël* are called *heavy* conjugations, having their middle radical *loaded* with *dagesh*.

The persons of the derived conjugations are formed, as in the perfect of *Kal*, by appending to the *tense-root* (3rd *sing. masc.*) the suffixes *tí*; *tā*, *t*; *āh*; | *nú*; *tēm'*, *tēn'*; *ú*.

Since the terminations that begin with a vowel (*āh*, *ú*) are added to the root in the same way, *one of them* may serve as an example for the other; and so, for the same reason, *one* of the persons with a termination beginning with a consonant, may serve for the rest\*; only the pupil must remember that, since *tēm'*, *tēn'* are accented on the penult, a *Kamets* in the first syllable of the root will be changed into *Sh'va* or, (if the initial consonant is a *guttural*,) into a *Khateph*.

Thus :

271

*Perfect.* (*Tense-root.*)

	1 <i>sing.</i>	3 <i>m.</i>	3 <i>f.</i>
<i>Niphāl</i>	נִקְטַלְתִּי nīktāltī	נִקְטַל nīktāl	נִקְטַלָּה nīktālāh
<i>Piël</i>	קִטַּלְתִּי kīttāltī	קִטַּל kīttēl	קִטַּלָּה kīttālāh
<i>Pual</i>	קֻטַּלְתִּי kūttāltī	קֻטַּל kūttāl	קֻטַּלָּה kūttālāh
<i>Hiphīl</i>	הִקְטַלְתִּי hīktāltī	הִקְטַל hīktāl	הִקְטַלָּה hīktālāh
<i>Hophal</i>	הֻקְטַלְתִּי hōktāltī	הֻקְטַל hōktāl	הֻקְטַלָּה hōktālāh
<i>Hithpaël</i>	הִתְקַטַּלְתִּי hīthkātāltī	הִתְקַטַּל hīthkātāl	הִתְקַטַּלָּה hīthkātālāh

\* These *model* (or *normal*) forms are marked in the Paradigms with an asterisk.

272 Observe that in *Piël*, the characteristic *e* is dropt in the other persons; in *Hiphíl*, the *i* is retained in the 3rd fem. *hiktílāh* (and therefore in 3rd plur. *hiktílú*). The pupil will find no difficulty in filling up the other persons (*níktáltí*, *níktáltā*, *níktált*, *níktäl*, *níkt'lāh*, | *níktálnú*, *níktáltēm*, *níktáltēn*, *níkt'lú*).

## Vocabulary.

273 Word, אָמַר, <i>ōmēr</i> (decl. 6, b).	Hail, בָּרַד, <i>bārād</i> .
To divide into five, חִמֵּשׁ, <i>khimmēsh</i> ( <i>khāmāsh</i> , five).	Rock, סֵלַע, <i>sě'lāc</i> (decl. 6, b).
Plenty, שָׂבַע, <i>sābhāc</i> .	Tree, עֵץ, <i>ēts</i> (decl. 7, a).
Year, שָׁנָה, <i>shānāh</i> ( <i>pl.</i> <i>shā-nīm</i> and <i>shānôth</i> ).	To flow, מָטַר, <i>māfār</i> †.
To let go, &c., שָׁמַת, <i>shāmāt</i> *.	To visit, פָּקַד, <i>pākād</i> §.
To learn, לָמַד, <i>lāmād</i> †.	To destroy, [שָׁמַד], [ <i>shāmād</i> ], used in <i>Hiphíl</i> .
To break; to break in pieces; to afflict, שָׁבַר, <i>shābhār</i> .	A city, עִיר, <i>ēr</i> .
Affliction, sorrow, שֶׁבַע, <i>shě'-bhēr</i> .	To steal, גָּנַב, <i>gānābh</i> .
	To bless, בָּרַךְ, <i>bārāch</i>   .
	To walk, הִלֵּךְ, <i>hālāch</i> ¶.

## Exercise 28.

274 a) 1 גִּלְבַּדְתָּ בְּאֵמְרֵי פִיךָ :	1 nilcādtā b'imrē phîchā.
2 גִּלְבַּדְתָּ רַגְלֶם :	2 nilc'dāh răglām. 3 zě'rāc
3 זָרַע :	tsāddîkîm nimlāt. 4 limmādtî
4 לְפִדְתִּי :	ēthchēm tōrāh. 5 khimmēsh
5 חִמֵּשׁ :	ēth-ērēts Mitsrā'yîm** b'shě'-
אֶת־אֶרֶץ מִצְרַיִם בְּשֶׁבַע שָׁנֵי	bhāc sh'nē hāssābhāc.

\* In Niphal, to be thrown down.

† In Piël, to teach.

‡ In Hiphíl, to cause to flow; to rain (trans.).

§ In Hiphíl, to cause to visit; to order to inspect: hence to place a person over; to make him a manager, &amp;c.

|| In Hithpaël, to bless oneself; think oneself happy, &amp;c.

¶ In Hithpaël, to walk; to go about (also of a course of life).

\*\* Egypt.



הַשָּׁבַע : 6 נִשְׁמָטוּ בְיָדֵי-  
 סָלַע שְׁפִטִּיהֶם : 7 אֶת-כָּל-  
 עֵץ הַשָּׂדֶה שִׁבַּר הַבָּרָד :  
 8 נִשְׁבְּרוּ כָל-מְאֹהֲבֵיךָ :  
 9 עַל-שִׁבַּר בַּת-עַמִּי  
 הַשְּׁבַרְתִּי : 10 עִמָּשָׂא לֹא-  
 נִשְׁמַר בַּחֲרָב אֲשֶׁר בְּיַד-  
 יוֹאָב : 11 לֹא הִמְטִיר יְהוָה  
 אֱלֹהִים עַל-הָאָרֶץ :  
 12 הִמְטַרְתִּי עַל עִיר אַחַת :  
 13 הַשְּׂמִיד אֶת-הַחֲרִי  
 מִפְּנֵיהֶם : 14 פּוֹטִיפֵר הַפְּקִיד  
 אֶתוֹ בְּבֵיתוֹ : 15 נַח הַצְּדִיק  
 הַתְּהַלֵּךְ אֶת-הָאֱלֹהִים :

6 nishm'tû bhîdê-sē'lāw (274)  
 shōph'têhēm. 7 êth-cōl-ēvēts  
 hāsādēh shibbēr hābbārād.  
 8 nishb'rû cōl-m'āh\*bhāyich\*.  
 9 wāl-shē'bhēr bāth-ē'ammî  
 hōshbārtî. 10 w'māsā  
 [Amasa] lō-nishmār † bā-  
 khērēbh \*shēr b'yād-Yôābh.  
 11 lō himtîr Y'hōvāh †lōhîm  
 wāl-hā'réts (p.). 12 himtārtî  
 wāl wîr ākhāth. 13 hishmîd  
 êth-hākhōrî † mipp'nê-hēm.  
 14 Pôtîphār hiphkîd ôthô  
 b'bhêthô. 15 Nōākh hāts-  
 tsāddîk hithhāllēch êth-hā-  
 †lōhîm.

b) 1. Thou art taken, O Babel! 2. I am broken-hearted.  
 3. I was stolen from the land of the Hebrews. 4. 'They  
 divided- the land -into-five. 5. The kings have placed- him -over  
 the land. 6. The righteous (*pl.*) walked with God. 7. He  
 blessed-himself in his heart. 8. You (*pl. m.*) have placed- us  
 -over your house.

CHAP. VIII. § 2. *On the ground-form (or Conju-  
 gation) Kal (G.).*

The forms of the Hebrew verb are the *Perfect* (1); 275  
 the *Infinitive* (2); the *Imperative* (3); the *Imperfect*  
 [often called the *Future*] (4); the *Participle* (5).

If the forms are taken in this order, and the Conjugations in 276  
 the usual order *Kal* (1), *Niphal* (2), *Piël* (3), *Pual* (4), *Hiphil* (5),  
*Hophal* (6), *Hithpaël* (7), the combination of two numerals will

\* *Thy lovers.* A Participle Piel, מְאֹהֲבֵי (decl. 7, b), with  
 pronominal suffix.

† Niphal of שָׁמַר (= φυλάττεσθαι), *to be on one's guard  
 against.*

‡ The Horims.

- (276) supply a ready means of shortly denoting the mood or tense and conjugation of any form. Thus 2, 5 (= *second* form of the *fifth* conjugation), i. e. the *Infinitive* of *Hiphil*; 3, 2 (= *third* form of the *second* conjugation), i. e. *Imperative* of *Niphal*.

## THE SHORT PARADIGM OF KAL.

277	1 Perf.	2 <i>Inf.</i> <i>constr.</i>	3 Imperat.	4 Imperf.	5 <i>Partcp.</i> <i>act.</i>	6 <i>Past</i> <i>partcp.</i>
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl

- 278 *Perfect*.—(a) The third singular of this tense is considered, as we have seen, the ground-form or root. Besides the usual roots with vowels  $\bar{a}$ — $\check{a}$ , we also find the vowels  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\bar{o}$ , usually confined to *intransitive* verbs denoting states and qualities.

b) Verbs whose vowels are  $\bar{a}$ — $\check{a}$ ,  $\bar{a}$ — $\bar{e}$ ,  $\bar{a}$ — $\bar{o}$ , are called respectively, *Verbs Middle A*, *Verbs Middle E*, and *Verbs Middle O*.

- 279 *Verbs Middle E* are conjugated exactly like *Verbs Middle A*, except in the 3rd sing. of the *Perfect*. Thus from *cābhēd* we shall have *cābhādī*, *cābhādtā*, *cābhādt*, *cābhēd*, *cābh'dāh*, &c.

- 280 The exceptions to this rule are (1) *Verbs Lamed Aleph*, and (2) the remaining persons of the regular verb when they are in *pause* [see 282]. Thus, 3rd sing.  $\text{קָהַרְתָּ}$  becomes  $\text{קָהַרְתָּ}$  in *pause*.

- 281 In *Verbs Middle O* the Kholem is retained in inflexion, where it has the *tone*; and changed into Kamets Khatuph, when the tone is thrown forwards.

- 282 On 'Pause' and its effects\*]—The *tone-syllable* of the last word of a sentence, or principal member of a sentence, is said to be in *pause*. This syllable is marked with one of the great *distinctive accents* (especially *Athnakh* [^] and *Silluk* [ı]), as  $\text{הַמַּיִם הָאֵרֶז}$ .

- 283 a) When the syllable in *pause* has a short vowel, it becomes long; as  $\text{קָטַל}$ ,  $\text{קָטַל}$ ;  $\text{מַיִם}$ ,  $\text{מַיִם}$ ;  $\text{קָטַלְתָּ}$ ,  $\text{קָטַלְתָּ}$ ;  $\text{אֶרֶץ}$ ,  $\text{אֶרֶץ}$ .

This rule respects principally *Pathakh* and *Segol*. *Segol*

\* The pupil need not study these rules, till he is referred to them.

is, however, strong enough to be retained in *pause*, when (283) the syllable closes with *Dagesh forte*, as יִקְטֹלוּ.

(*Pathakh* is sometimes adopted in place of *Segol*, and even of *Tsere*.)

- b) When a final tone-syllable begins with two consonants (as קְטֹלוּ), the vocal *Sh'va* under the first gives place to a full vowel; a more fitting position is thus secured for the tone, which is moved from the last syllable to the new penultima: e. g. קְטֹלוּ, קְטֹלוּ; מְלֹאָה, מְלֹאָה; יִקְטֹלוּ, יִקְטֹלוּ. The vowel selected is always that which had been dropt from the same syllable, in consequence of the lengthening of the word. *Vocal Sh'va* in *pause* becomes *Segol*, and a *Khateph* gives place to the analogous long vowel, as אֲנִי, אֲנִי; חֲלִי, חֲלִי.
- c) This tendency to place the tone on the *penultima* in *pause* shows itself moreover in several words which then regularly retract the tone, as אֲנֹכִי, אֲנֹכִי; אֲתָה, אֲתָה; עֲתָה, עֲתָה; and in some other single cases.

The forms that end in *tí*, *tá*, *nú*, are *penacute* 284 (Milêl); the others are *oxytone* (Milrâ). (a) By *pause* (as just described) the accent is, in several persons, shifted back, and the original vowel of the second syllable restored. (b) *Vav conversive* of the *Perfect* moves the accent forward one syllable.

*Infinitive or second ground-form of each Conju-* 285  
*gation*]—(a) The shorter infinitive, or *infinitive construct* (קְטֹל, k'tōl) is the more usual; and is the form that is *necessarily* used with *prefixed prepositions*.

b) The longer infinitive (*infinitive absolute*) is used, when the action of the verb is stated independently by itself; it is of common occurrence in a frequent Hebrew idiom, by which it is either—

- 1) placed before a finite verb, to denote *intensity* (or *strong asseveration*);
- 2) placed after a finite verb, to denote *continuity* (a *lasting action*).

- 286 Thus נִכְסַפְתָּ נִכְסַפְתָּ, nichsōph nichsăphtâ (thou earnestly longedst); וַיִּשְׁפֹּט שֹׁפֵט, vāyyishpōt shāphôt, he will be playing the judge.
- 287 A sort of *gerund* is formed by the *infinitive construct* with לִ: e. g. לְקַטֵּל for *killing* [*interficiendo, ad interficiendum*]. It may be followed by a substantive (which, strictly speaking, stands in the genitive relation to the *gerundial infinitive*).
- 288 The לִ is here so closely connected, that it constitutes part of the grammatical form לְקַטֵּל, lik-tōl; לְנַפֵּל, lin-pōl (with *dagesh lene*): just as the preformatives of the Imperfect (e. g. in yik-tōl). But בִּ (in), מִ (from), are not supposed to be so closely connected; hence a *begadcephath* letter (as 2nd radical) would not take *dagesh lene*: בִּנְפֹל, bi-n'phōl (not bin-pōl).
- 289 *Imperative*]—(a) The chief form of the Imperative קַטֵּל (קַטֵּל) is the same that lies also at the basis of the Imperfect, and which, when viewed as an Infinitive, is likewise allied to the noun. It expresses only the *second* person, but has inflexions for the Feminine and the Plural. It has no form for the *third* person, and even the *second* must be expressed by the Imperfect, when a negative precedes, as אַל תִּקַּטֵּל, do not kill; lit. thou shalt not kill [*ne occidas*] (not אַל קַטֵּל).
- b) The proper passive conjugations have no Imperative, but the reflexive *Niphal* and *Hithpaël* have.
- 290 The inflexion is exactly similar to that of the Imperfect.
- 291 *Imperfect*]—The final *ō* (*Kholem*) is only *tone-long* (as in the *Inf.* and *Imp.*). Hence, a) it is very seldom written *fully*. b) Before *Makkeph* it becomes *Kamets-Khatuph*. c) Before the affirmatives וְ and וּ it becomes *vocal Sh'va*. d) In a very few passages it is changed into וּ before these affirmatives, but

only when it stands close before the pause: e. g. (291) **יִשְׁפּוּטוּ**, *yīshpûṭû*, *they will judge*.

- a) *Intransitive verbs (middle E and O) take a (Pathakh) in 292 the Imperfect, as גִּדְּלַל, to be great, Imperf. יִגְדֵּל; קָטַן, to be small, Imperf. יִקְטֵן.*
- b) Sometimes both forms exist together; the *Imperf.* with *o* is then transitive, and that with *ā* intransitive; but now and then both occur without any difference of meaning. In the irregular verbs, the feeble *ē* (*Tsere*) is also found in the final syllable, as יִתֵּן for יִתְּנֵן. These three forms of the Imperfect are called *Imperfect O*, *Imperfect A*, *Imperfect E*\*.
- c) In the Pentateuch ׀ (*nā*) occurs in place of נָה, especially after *Vav conversive*.
- d) For הָ (*ū*) the fuller ending הָן (*ūn*) is not uncommon (mostly with an obvious stress on the word at the end of a period), the vowel of the second syllable being retained, as יִרְגְּזוּן, *yirgā'zûn*, *they tremble †*.

In like manner תִּקְטְלוּ has a longer form with final ׀: 293  
תִּקְטְלוּן ‡.

In *pause* [282], the vowel of the second syllable, if it had become *Sh'va*, is restored, and takes the tone, as יִקְטְלוּ, תִּקְטְלוּ.

\* For the 3rd *plur. fem.* תִּקְטְלוּנָה is substituted in three instances, to distinguish it from the 2nd *pers.*, the form יִקְטְלוּנָה (etymologically more correct), as in Chaldee and Arabic; and in several instances תִּקְטְלוּנָה seems to have been used improperly for the 3rd *pers. singular*.

† This original ending הָן is common in Aramæan and Arabic. Of the Imperfect with אָ, יִנְשׂוּאָ, Jer. x. 5, is the only example.

‡ This is also common in Aram. and Arabic (probably in imitation of the plural ending הָן. G.).

[Learn the Paradigm of Kal, in the Regular Verb, Appendix D.]

Vocabulary.

- 295 To seek, to require, דָּרַשׁ, dā-rāsh.
- To be great, גָּדַל, gādāl.
- To anoint, נָסַח, nāsāch.
- To write, כָּתַב, cāthābh.
- To take hold of; take, seize, handle, תָּפַשׁ, tāphās.
- To rage (tumultuously), רָגַשׁ, rāgāsh.
- To flee, בָּרַח, bārākh.
- To observe, נָצַר, nātsār.
- To wink (maliciously or craftily), קָרַץ, kārāts.
- To devise (evil), הָרַשׁ, khārāsh (to plough; to fabricate, &c.).
- To forsake, עָזַב, ʿāzābh.
- To go on, אָשַׁר, āshār.
- To slay (especially animals), טָבַח, tābhākh.
- To mix, to mingle, מָסַךְ, mā-sāch.
- To arrange, to prepare, עָרַךְ, ʿārāch.
- To inhabit, שָׁכַן, shāchān.
- Very, מְאֹד, m'ōd (lit. strength).
- An accusation, שִׁטְנָה (w), sit-nāh (sātān, to oppose).
- Baal, בָּעַל, bā'ēl.
- A prophet, נְבִיא, nābhî<sup>a</sup> (decl. 3, a), [nābhā<sup>a</sup>, to announce].
- Holy, קָסִיד, khāsîd (decl. 3, a).
- A commandment, מִצְוָה (a), mitsvāh (tsāvāh, to set up).
- A covenant, בְּרִית, b'rîth.
- Between, בֵּין, bēn.
- Seed, זָרַע, zē'rā' (zārā', to scatter, to sow).
- Time, season, עֵת, ʿēth (c. decl. 8, b; contr. for עֲתָת, from עָדָה, to go by).
- A victim, טֵבַח, tē'bhākh (see to slay, above).
- When? מָתַי, māthai.
- How long? עַד-מָתַי, ʿad-māthai.
- Harp, lyre, כַּנּוֹר, cinnōr.
- Numerous, כַּבֵּד, cābhēd.
- To be able, יָכַל, yācōl (verb middle O).
- A prison, בֵּית הַסּוּרִים, bēth hāsūrîm (lit. house of the bound; contr. from בֵּית הַאֲסוּרִים: אֲסוּר, a prisoner; particp of אָסַר, āsār, to bind).
- To go forth, יָצָא, yātsā.

## Exercise 29.

a) 1 דַרְשֵׁתִי אֶת־יְהוָה:	1 dārāshtî êth-Y'hōvāh.	296
2 גִּדְלַת מָאֵד: 3 וְאֲנִי	2 gādāltā m'ōd. 3 vā <sup>a</sup> nî	
נִסְכַּחְתִּי מִלְכֵי עַל־צִיּוֹן:	nāsāchtî mālci ʿāl-Tsiyyōn.	
4 כָּתְבוּ עִטְנָה עַל־יִשְׁבִי	4 cāth'bhû sitnāh ʿāl-yō-	
יְהוּדָה: 5 תִּפְשׁוּ אֶת־נְבִיאֵי	sh'bhê Y'hūdāh. 5 tiphsû êth-	
הַבַּעַל: 6 לְמָה רָגַשׁוּ גוֹיִם:	n'bhîê hāBBäʿāl. 6 lāmmāh	
7 הֲנָר בְּרַחַה מִפְּנֵי שָׂרָה:	rāgh'shû gōyîm? 7 Hāgār	
8 וְדַרְךְ חֲסִידָיו יִשְׁמֹר:	bār'khāh mipp'nê Sārāh.	
9 מִזְמָה תִּשְׁמֹר עֲלֶיךָ:	8 v'dē'rēch kh <sup>a</sup> sîdāv yishmōr.	
10 נָצַר בְּנֵי מִצְוֹת אָבִיךָ:	9 m'zimmāh tishmōr ʿālēchā.	
11 זֹאת בְּרִיתִי אֲשֶׁר	10 n'tsōr, b'nî, mitsvāth ābhî-	
תִּשְׁמְרוּ בֵּינִי וּבֵינֵיכֶם וּבֵין	chā. 11 zō <sup>a</sup> th b'rîthî <sup>a</sup> shēr	
זֶרְעֶךָ אַחֲרָיִךְ: 12 עַד־מָתַי	tishm'rû bēnî ūbhênêchēm'	
עֲצָל תִּשְׁכַּב: 13 אָדָם	ûbhên zār'ʿchā ākh <sup>a</sup> rēchā.	
בְּלֵעַל אִישׁ אֲוֹן קוֹרֵץ בְּעֵינָיו	12 ʿād-māthai ʿātsēl tishcābh?	
חֵרֶשׁ רָע בְּכָל־עֵת:	13 ādām B'liyyāʿāl îsh ā'vën,	
14 עֲזָבוּ פִתְאִים וְאֲשָׁרוּ	kôrēts b'ʿênāv, khōrēsh rāʿ	
בְּדַרְךְ בֵּינָה: 15 טְבַחָה	b'chōl-ʿēth. 14 ʿizbhû	
טְבַחָה מִסְכָּה יִינָה אֶף	ph'thâim v'ishrû bh'dē'rēch	
עֲרַכָּה שְׁלַחָנָה: 16 רְשָׁעִים	bhînāh. 15 ʿābh'khāh ʿibh-	
לֹא יִשְׁכְּנוּ אֶרֶץ: 17 וְאֵךְ	khāhh, mās'chāh yēnāhh, āph	
אֶת־דְּמֹכֶם לְנַפְשֵׁיכֶם	ʿār'chāh' shülkhānāhh.	
אֶדְרֹשׁ: 18 יוֹבֵל הוּא הִיָּה *	16 r'shāʿīm lō <sup>a</sup> yishc'nû	
אָבִי כָל־תִּפְשׁ כְּנֹזֵר וְעוֹגֵב:	ā'rēts (p). 17 v'āch êth-	
19 כִּי יָכֹל לְשַׁפֵּט אֶת־עַמּוּךְ	dimchēm' l'nāphshōthêchēm'	
הַכְּבֹד הַזֶּה: 20 מִבֵּית	ēdrōsh. 18 Yûbhāl hū <sup>a</sup> hāyāh *	
הַסּוֹרִים יֵצֵא לְמִלְךָ:	<sup>a</sup> bhî cōl-tōphēs cinnōr	
	v'ʿûgābh. 19 mî yāchōl lishpōt	
	êth-ʿāmm'chā häccābhēd	
	hāzzēh? 20 mibbêth hāsûrîm	
	yātsā limlōch.	

## (296) b) Translate into Hebrew—

1. I will seek Jehovah. 2. My children, seek ye *the* Jehovah. 3. Why did he fly from the face of Abraham? 4. I will keep this thy covenant. 5. They will write an accusation. 6. How long shall we dwell in the land? 7. Thou shalt keep my covenant. 8. We will keep their covenants.

9) Write down the *Perfect, Imperative, and Imperfect* of *shāmār* through all its persons.

10) Write down the *Infinitive (absol. and constr.)* of *dārāsh*.

11) Write down both *Participles* of *nātsār*.

CHAP. VIII. § 3. *Niphal*.

297 The full characteristic of this conjugation is the preformative syllable *hin* (הִנִּי). It appears only in the *Inf. constr.* הִנְקִיטַל (by assimilation from הִנְקִיטַל). With the *Inf.* are connected, in form, the *Imper.* הִקִּיטַל and the *Imperf.* יִקִּיטַל, contracted from יִהִקִּיטַל. In the *Perf.* the (less essential) *h* has been suffered to fall away, and only *n* remains as the characteristic, hence נִקִּיטַל (*niktāl*). The Participle is distinguished from the Perfect only by the long (τ), as נִקִּיטַל, *fem.* נִקִּיטַלָּה or נִקִּיטַלָּת. The inflexion of *Niphal* is perfectly analogous to that of *Kal*. [See Paradigm D in Appendix.]

298 Hence the *characteristics* of *Niphal* are (1) for the *Perf.* and *Partcp.* the *Nun* prefixed; for the *Imper., Inf., and Imperf.* *Dagesh* in the first radical.

299 The same marks are found in the irregular verbs, except that where the first radical is a guttural, *Dagesh forte* is necessarily omitted, and compensation made for it by *lengthening* the preceding vowel.

300 *Significations of Niphal.*] *Niphal* resembles the Greek *middle voice*, and hence,

301 a) It is primarily *reflexive* of *Kal*; often in verbs which express *passion* or *feeling*.

b) It frequently expresses reciprocal action—

1) *primarily*, when the action is done to *one another* (to *each other*), or by *one with another* ;



- 2) secondarily, when *two or more are concerned in the* (301)  
*same action in opposition to each other* (B. a, b).
- c) It also, like Hithpaël and the Greek *Middle*, denotes an action done *to or for oneself*.
- d) It is often also *passive* of Kal, but also of *Piël* and *Hiphil*, when *Kal* is intransitive or not in use; and in this case its meaning may again coincide with Kal (הָלָה, Kal and Niphal, *to be sick*), and even take an accusative.

Examples of *denominatives* are: נִלְבַּב, *cordatum fieri*, from 302  
 לֵבָב, *heart*; תִּזְכָּר, *to be born a male*, from זָכָר, *a male*.

The older Hebrew Grammarians consider *Niphal* as the proper 303  
*Passive* of Kal. This is decidedly incorrect; for *Niphal* has not the characteristics of the other passives. According to the *usage* of the language, the *passive* signification is certainly the predominant one; but it was first derived from the reflexive. The prefixed *hin* has (like the *hith* of Hithpaël) the force of a reflexive pronoun.

The *Inf. absol.* נִקְטַל (niktāl) connects itself, in form, with 304  
 the Perfect, to which it bears the same relation as קָטַל to  
 קָטַל. The ׀ in the final syllable (which is essentially *long*) is only found in the *Inf.* of *Piël* and *Pual*.

- a) In *pause* [282], *Pathakh* often takes the place of *Tsere* in 305  
 the final syllable.
- b) In the 2nd and 3rd *plur. fem.* the form with *Pathakh* is more common than that given in the *Paradigm*: e. g. תִּזְכָּרְנָה (tizzächärnäh), *they shall be remembered*, Isa. lxv. 17.
- c) When the *Imperf.*, or the *Inf.*, or the *Imper.* is immediately followed by a monosyllable, the tone is mostly drawn back upon the *penult*, and consequently the final syllable, losing the tone, takes *Segol* instead of *Tsere*: e. g. יִפְּשֵׁל בָּהּ (yiccāshël bāhh), *he stumbled at it*.
- d) In a few words, this form with the retracted tone is the only one in use.
- e) A frequent form of the 1st Pers. is אִקְטַל (ikkātāl).

## THE SHORT PARADIGM OF KAL AND NIPHAL.

306	1 Perf.	2 Infin. constr.	3 Imperat.	4 Imperf.	5 Partcp. act.	6 Past partcp.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	

## Examples of Verbs in Niphal.

307	KAL.	NIPHAL.
shāmār, to keep.		(נִשְׁמַר) to keep oneself = (1) abstain from; (2) take heed, beware [cf. φυλάσσεισθαι].
sāthār, to hide.		(נִסְתָּר) to hide oneself; to lie hid; to be hidden.
shāphāt, to judge.		(נִשְׁפָּט) to contend (in a suit); to litigate (recipr.): i. e. to place oneself with another at the bar of a court (E.).
lākhām, to devour; to consume.		(נִלְחַם) (to consume one another =) fight [μάχεσθαι].
[bāhāl, to tremble].		(נִבְהַל) to tremble; to be terrified; to flee; to make (eager, trembling) haste [after, לָ].
[thāyābh].		נִתְעַב to be abominable.
[mālāt, to besmooth; hence to slip away].		נִמְלֵט to deliver oneself; to escape; to be delivered.
[chālām, to wound, pierce].		נִחְלַם to be insulted; to be shamed; to be ashamed [αἰσχύνεσθαι].
[shāyān].		נִשְׁעַן to rest oneself; to lean upon; to confide in.
[tsāmād, to bind].		נִצְמַד to bind oneself (to); to be attached or adhere to.
[rādām *, to snore].		נִרְדַּם to sleep heavily; to fall down astounded.

\* An onomatopoeic word. Cf. δαρ-θάνω, dor-mio (G.).

[shākāph, prob. to  
lay over; to cover.]

נִשְׁקַף (to lay oneself over [e.g. a win- (307)  
dow-sill] for the purpose of  
nishkāph looking out => to look out;  
to behold; to hang over (of a  
mountain); and fig. to impend.

נִבְּא (a<sup>3</sup>) to show oneself a prophet; to  
nibbā<sup>a</sup> prophesy.

[cāmār, to warm].

נִכְמַר to be warmed; fig. to burn, to  
nicmār yearn.

### Vocabulary.

[The forms in crotchets do not occur in Kal.]

To destroy, [שָׁמַד], shāmād  
(in Niphal).

Before, in the sight of, נֶגֶד, 308  
nē'gēd. From before, מִנֶּגֶד.

To cut off, [גָּרַז], gārāz.

Therefore, עַל-כֵּן, 309  
äl-cēn.

To cast out or up, גָּרַשׁ, gā-  
rāsh (Niph., to be cast or  
tossed up; to be agitated,  
troubled).

Suddenly, פֶּתָע, pē'thāy.

Remedy, } מְרַפֵּא (a, a<sup>3</sup>),  
Deliverance, } mārpe<sup>a</sup> (rāphā,  
to heal).

To separate, פָּרַד, pārād.

Grey-hair; old age, שֵׁיבָה (ω),  
sēbhāh (sībh, to be grey-  
headed).

To break, שָׁבַר, shābhār.

To bury, קָבַר, kābhār.

To hold, hold up; to acquire,  
תָּמַח, tāmāch.

Cord, חֶבֶל, khē'bhēl ([khā-  
bhāl], to bind).

To take; to catch, לָכַד, lā-  
chād\*.

A treacherous person, בּוֹגֵד, bō-  
gēd (partep. Kal of [bāgād]  
to cover).

To gather; to collect, קָבַץ,  
kābhāts.

Garment, בִּגְדָה (decl. 6, a),  
bē'gēd.

To stumble, כָּשַׁל, cāshāl.

To burn, שָׂרַף, sārāph.

To be pure, [נִקָּה], nākāh  
(Niph., to be unpunished).

Harvest, קָצִיר, kātsīr (decl.  
3, a); kātsār, to reap.

\* Also 'to take by lot' [λαγχάνω?]

- (308) *Frowardness*, תְּהֻמָּה, tā-  
*Deceit*, } h<sup>a</sup>phúchāh  
 (only in plur.),  
 } hāphāch.  
*Wickedness*, הֲוָה, hāvāh.  
*Righteous*, צַדִּיק, tsaddîk.  
*To write; to number*, סָפַר,  
 sāphār.

*Multitude*, רַב (d), rōbh (rā-  
 bhāb, to become numerous).

*Famine*, רָעַב, rāyābh (rāyēbh,  
 to be hungry).

*The bowels*, רֶחֶם, rēkhēm,  
 (fig. compassion) רַחֲמִים,  
 rākhāmîm (decl. 6, f).

### Exercise 30.

- 309 a) 1 נִגְרַזְתִּי מִנְגֵד עֵינַיִךְ : 1 nigrāztî minn'gēd v'ēnēchā.  
 2 וְהַרְשָׁעִים בַּיָּמִים נִגְרַשׁ : 2 v'hār'shā'īm cāyyām nig-  
 rāsh. 3 עַל-צֵן עַל-צֵן וְאִין : 3 yishshābhēr', v'ēn mārpē'.  
 4 מִרְפָּא : 4 tikkābhēr b'sēbhāh tōbhāh.  
 5 מִשְׁבֵּחַ בְּחַבְלֵי הַשָּׂאתוֹ : 5 b'khāblē khātātāhō yittā-  
 mēch. 6 נִשְׁמְדָה מִבְּנִימִן : 6 nishm'dāh miBBin-  
 yāmin ishshāh. 7 בְּדָרְךָ חֲכָמָה לֹא : 7 b'dērēch  
 khōchmāh lō thiccāshēl.  
 8 תְּפִשֵׁל : 8 b'gādāv lō thissārāphnāh.  
 9 מֵעוֹלָם נִסְכַּחְתִּי : 9 mē'ôlām nissāchtî \*. 10 nir-  
 dām bākkātsîr bēn mēbhîsh †.  
 11 לְשׁוֹן תְּהֻמָּה תִּפְכֹּת : 11 l'shôn tāhpūchōth ticcārēth.  
 12 בְּחַיִּים בְּנִדָּם יִלְכְּדוּ : 12 b'hāvāth bōg'dîm yillā-  
 chēdû (p). 13 יָד לְיָד לֹא-יִנָּקָה רַע : 13 yād l'yād †  
 lō-yinnākēh rāy, v'zērāy tsād-  
 dîkîm nimlāt (p). 14 גָּם-  
 דָּמוֹ הֵנָּה נִדְרַשׁ : 14 gām-  
 dāmō hinnēh nidrāsh (p).  
 15 לֹא-תִפְכֹּת הָאָרֶץ בְּרַעַב : 15 lō-thiccārēth hāērēts bārā-  
 yābh. 16 נִכְמְרוּ רַחֲמֵינוּ אֶל-אֲחָיו : 16 nichm'rū rākh<sup>a</sup>māv  
 ēl-ākḥîv. 17 הִקְבֵּצוּ בְּנֵי יַעֲקֹב : 17 hikkābh'tsū b'nē  
 Yāy'kōbh. 18 בֵּית רְשָׁעִים יִשְׁמַד : 18 bēth r'shāy'īm  
 yishshāmēd.

\* For ninsactî.

† 'That maketh ashamed.'

‡ 'Hand in hand' = 'though hand be joined in hand.'


b) 1. His brother was taken-captive. 2. Thy seed shall not (309) be numbered (for \*) multitude. 3. The treacherous man shall be taken in his wickedness. 4. The wicked (*pl.*) shall not be unpunished. 5. And they separated (themselves) from each other. 6. My clothes are burned. 7. And I shall be destroyed, I and my house. 8. The kings have been anointed. 9. Our queen will be anointed. 10. His garment is burnt. 11. He will be buried. 12. The land shall be *utterly* destroyed. 13. Gather (*pl.*) all Israel: and they were gathered. 14. (In the-being-gathered-together of the nations =) In the nations being gathered together and the kingdoms. 15. Those who-are-gathered (*pl. partcp.*) to thee.

16. Write down the *short Paradigm* of **יָצַד** in Niphal.

17. Write the Hebrew of—

1) 'To be buried. 2) Ye (*fem.*) shall be buried. 3) Being buried (*fem. sing., fem. plur.*).

#### CHAP. VIII. § 4. Piël and (its passive) Pual.

 The characteristic of this conjugation is the 310 *doubling of the middle radical.*

In Piël, the Imperf. (**יִקְטֹל**, *y'kättēl*) and the 311 Partep. (**מִקְטֹל**, *m'kättēl*), whose preformatives take *Sh'va*, are formed, according to the general analogy, from the Inf. and Imperat. **קָטַל**. The Passive (Pual) has more obscure vowels, and its Infinitive is of the same form with the 3rd sing. of the Perfect. In other respects the Active and Passive follow the same analogy. In the Perfect of Piël, *Pathakh* takes the place of *Tsere* in the first and second persons, which, properly, have for their basis the form **קָטַל**. See (and learn) the full conjugation of *Piël* in Paradigm D.

The **קָ**, which in this and the succeeding conjugations is the 312 *characteristic* of the Partep., may be derived from **מִי**, *who?* in the sense of *some one*.

The *characteristic Dagesh* in the middle radical is omitted 313 only in the following cases—

a) When this letter is a guttural.

\* **קָ**. How pointed before *Resh*?

- (313) b) Sometimes, though rarely, when it has *Sh'va*; the omission is then sometimes indicated by a *Khateph* under the letter that ought to be *dageshed*.

☞ In the Imperf. and Partcp. the *Sh'va* under the preformatives may always serve as a mark of these conjugations.

*Significations of Piël.]*

- 314 a) It denotes *intensity* and *repetition*\*, and that the action is *performed upon many*. This signification of Piël is found with various shades of difference. With the eager pursuit of an object is connected the *influencing* and *urging* others to perform it. Hence,
- b) It has a *causative* signification (like Hiphîl), and may be resolved by *to make, cause, or let; to declare* (a person *to be* what the root denotes); *to regard him as —, to help*.
- c) *Denominatives* are frequently found in this conjugation, which in general mean *to make a thing* (what the noun expresses), or *to be in any way occupied with it*.—What kind of reference the verb then denotes, depends on the *kind of operation* of which the noun is susceptible: in the case of several possible operations, custom arbitrarily affixes the verb to *one* of them; and often restricts the use of it, in this sense, to particular objects (e. g. *to a field* in the case of *to stone*).
- d) They sometimes express the *taking away* or *injuring* the thing or part, of which the noun is the name. [Compare our, *to brain* a man; *to bone* a herring; *to stone* raisins; *to dust* a room, &c.]
- e) So also in some verbs, whose origin cannot be traced to a noun.
- 315 a) When Piël approaches the *causative* force of Hiphîl, it primarily expresses this notion with the *accessory one of care* and *great activity*.
- b) Sometimes, however, it is used together with Hiphîl, without any great difference of force, especially to express *transitively* what *Kal* expresses *intransitively* (E.).

\* So *intensive* and *iterative* nouns are also formed by doubling the middle stem-letter.

## THE SHORT PARADIGMS OF KAL, NIPHAL, AND PIEL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.	316
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātāl	
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl		
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl		

## Normal Forms.

Perf.	kittēl,	kitt'lāh,	kittāl'tā.	317
Imperat.	kättēl,	kätt'li,	kättēl'nāh.	
Imperf.	y'kättēl,	t'kätt'li,	t'kättēl'nāh.	

## Examples.

	KAL.		PIEL.	318
a)	שָׁאַל, shāāl	to ask	to beg.	
	צָחַק, tsākhāk	to laugh	(to laugh repeatedly), to sport, to jest.	
	קָבַר, kābhār	to bury	to bury (many persons).	
	פָּתַח, pāthākh	to open	to loose.	
	סָפַר, sāphār	to number	to relate; to tell.	
b)	לָמַד, lāmād	to learn	to (cause to learn =) teach	
c)	חָיָה, khāyāh	to live	to make alive.	

## (Piël)

- צִידֵק, tsiddēk, to declare innocent (314, b).  
 יָלַד, yillēd, to assist in child-bearing.  
 קִנְיָן, kinnēn, to make a nest (קֵן, kēn, nest).  
 עִפֵּר, yippēr, to throw dust (עָפַר, āphār, dust).  
 d) שִׁרְשָׁה, shērēsh, to root out [the form will be explained hereafter].  
 זָנַב, zinnēbh (to injure the tail =) to rout the rear-guard of an army.  
 e) סִקֵּל, sikkēl, (1) to stone, (2) to remove stones from a fie'd.

- 319 Pual is the Passive of Piël: e. g. גָּנַב, *to steal*; Piël, *to steal*; Pual, *to be stolen*.
- 320 In Piël the proper and literal signification of a word is often retained, when Kal has adopted a figurative one, the former being the stronger and more prominent idea: e. g. רָפָא in Piël *to stitch up*, in Kal *to heal*; בָּרָא, Piël *to cut, to hew out*, Kal *to form, to make*; גָּלָה, Piël *to uncover*, Kal *to reveal*.
- 321 Piël is also found *intransitively*, but only in poetry, as an intensive form, as חָרַתַּת, *frangi*; פָּתַתַּת, *to be open*.
- 322 The Perfect of Piël has frequently *Pathakh* in the final syllable instead of *Tsere*: e. g. אָבַד, *to destroy*; שָׁבַר, *to break in pieces*. This occurs especially before *Makkeph*, and in the middle of a period, when other words immediately follow; but at the end of a period *Tsere* is the more common vowel. Some verbs have *Segol*, as דִּבֶּר, *to speak*; כִּפֶּר, *to atone*; כִּבֶּשׂ, *to wash*.
- 323 a) The Imperf., Infin., and Imperat., when followed by *Makkeph*, generally take *Segol* in the final syllable\*.
- b) With *Vav conv.* we have also וְאֶקְטִיל for וְאִקְטִיל. Instead of הַתְּקַטִּילְנָה are found such forms as הַתְּקַטִּילְנָה.
- 324 c) The Infin. absol. has the marked form קָטַל (as יִסֵּר, *castigando*); and in Pual, גָּנַב. But more frequently the form קָטַל is used.
- 325 In Pual, instead of *Kibbuts*, is found less frequently *Khamets-Khatuph* † (e. g. כִּי־אָדָם, *dyed red*).
- 326 The Partcp. Pual sometimes occurs without the prefix מְ; it is then distinguished (like the Partcp. Niphal) only by the *Kamets* in the final syllable (e. g. לְקָח, *taken*).

\* In the 1st pers. sing. Imperf., besides אֶקְטִיל, there occur also (very seldom) the forms אֶסְעֵר, אֶזְרָה.

† It is merely an orthographic variation, when *Shurek* takes the place of *Kibbuts*, as יוֹדֵד.



## Vocabulary.

- To seek; to try to get*, בִּקֵּשׁ, bikkēsh, Piël (*Kal* not used).
- To restore, repay, recompense*, שִׁלַּם, shillām, shillēm (Piël); [(shālām), *to be at peace, &c.*].
- To seek early*, שָׁחַר, shākhār (denom. from shākhār, *the dawn*).
- To overthrow; to pervert*, סָלַף, sālāph, in Piël.
- To separate*, פָּרַד, pārād. Niphal, *to separate oneself; to be separated*.
- To lie*, כָּזַב, cāzābh (both in *Kal* and Piël).
- Knowledge*, דָּעָה, dā'āth (properly an inf.).
- A scorner; a scoffer*, לֵטַס, lēts, partep. of לוֹיַץ (v), *to scoff, mock*.
- Sevenfold*, שִׁבְעָתַיִם, shibh-  
עָתַיִם (prop. a Dual).
- Thus*, כֵּן, cēn.
- Life*, חַיִּים, khāyyîm.
- Evil*, רָע, răē; and רָעָה, rā- 327  
עָה, fem. (as abstract).
- Favour*, רָצוֹן (h ω), rātsôn.
- Wickedness*, רִשְׁעָה (ω), rish-  
עָה (rāshā'ē, *to be wicked*).
- Not (to be)*, אֵין \* (constr. אֵינְ),  
āyîn (constr. ên).
- Folly*, אִוְלָה, ivv'lēth.
- Mischief*, עָמַל, 'āmāl.
- Lip*, שָׁפָה, sāphāh, Dual  
שְׁפָתַיִם, s'phāthā'yîm.
- A witness*, עֵד, 'ēd (strictly a  
partep. from עוֹד): decl. 1.
- Truth, faithfulness*, אֱמוּנָה,  
'ēmûn (decl. 3, g); 'îsh 'emû-  
nîm (*a man of faithfulness* =)  
*a faithful (or true) man*.
- To wash* [כָּבַס], cābhās, in  
Piël and Pual.
- To be or become clean*, טָהַר,  
tāhēr.

\* This participle (properly a substantive, denoting *nothingness, nought*) always comprehends the substantive verb (*to be*).

## Exercise 31 (Piël).

328 a)	1	הַמְלִמֵּד אָדָם דַּעַת * :	1	hă-m'lämmēd ādām dāw'āth
	2	בִּקֵּשׁ לֵץ הַכְּכָה וְאִזֵּן :	2	bikkēsh lēts khōchmāh,
	3	יִשְׁלַם שְׁבַעַתִּים :	3	y'shallēm shibh-
	4	כֹּדֶר	4	vāyīn (p).
		צְדָקָה לַחַיִּים וּמְרִדָּה רָעָה		y'āthāyīm (p).
		לְמַתּוֹ :		4
	5	שָׁהַר טוֹב יִבְקֹשׁ	5	cēn-ts'dākāh
	6	רָצוֹן :	6	l'khāyīim ūm'rāddēph
		רִשְׁעָה תְּסַלֵּף		rāwāh
	7	חֲטָאִים תְּרַדֵּף	7	l'mōthō.
		רָעָה וְאֶת־צְדִיקִים יִשְׁלַם־		5
	8	טוֹב :	8	shōkhēr tōbh
		לְתַאוּהָ יִבְקֹשׁ		y'bhākkēsh
	9	נִפְרַד ׀ :	9	rā-tsōn.
		תְּסַלֵּף דְּרָפוֹ :		6
	10	שְׁפִתֵיהֶם תְּדַבְּרֶנָּה :	10	rish'yāh
		לְבַד יִדְבַר תְּהִפְכוֹת :		t'sāllēph
		עַד אָמוּנִים לֹא יִבְיָב :		khāttāth.
		דָּמוֹ הִנֵּה נִדְרָשׁ :		7
		אִין מְקַבֵּר לְהַפָּה :		khāttāim
		כִּבְּסֵ בַיּוֹן לְבִשׁוֹ וּבְדָם־		t'rāddēph
		עַנְבִּים סוּתָהּ :		rāwāh,
		בְּגִדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי		v'ēth-tsāddi-
		וּשְׁהַרְתֶּם :		kīm
				y'shallēm-tōbh.
				8
				l'thā-
				vāh <sup>18</sup>
				y'bhākkēsh
				niphrād.
				9
				ivvēlēth
				ādām
				t'sāllēph
				dārcō.
				10
				yāmāl
				siphtēhēm
				t'dābbēr'nāh.
				11
				libb'chā
				y'dābbēr
				tāhpū'chōth.
				12
				yēd
				'mūnīm
				lō <sup>a</sup>
				y'chāzzēbh.
				13
				dāmō,
				hīnnēh,
				nidrāsh (p).
				14
				ēn
				m'kābbēr
				lāhēm māh.
				15
				cibbēs
				bāyyāyīn
				l'bhūshō
				ūbh'dām-
				nābhīm
				sūthōh.
				16
				v'chibbāstēm
				bigdēchēm
				bāyyōm
				hāshsh'bhî'î
				û't'hār-
				tēm.

b) 1. Their clothes shall be washed on<sup>7</sup> the third day. 2. Foolishness perverteth our ways. 3. We will seek<sup>18</sup> wisdom and knowledge. 4. Wisdom will not pervert the ways of men. 5. I have washed my clothes. 6. We will wash our clothes. 7. She has washed her clothes, and is clean. 8. We have washed our clothes, and are clean. 9. Having washed his clothes. 10. They were sought-for.

\* *Kamets* in pause.

† 'One who is separated,' or 'who separates himself (from mankind in general).' This is the *subject* or *nominative* case.

## THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, AND PUAL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piël	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küt'āl	(none)	y'küttāl	m'küttāl	

## Vocabulary.

Soul, person, נֶפֶשׁ, nēphēsh (decl. 6, 8; nāphāsh, to respire).

Bounty, gift, בְּרַחַם, b'rāchāh (nēphēsh-b'rāchāh, person of bounty = a bountiful person); bārāch, to bless.

Lo! הֵן, hēn.

Understanding, שֵׁכַל or שִׁכַל, sē'chēl or sē'chēl (decl. 6, a 2); sāchāl, to act wisely.

According to, לְפִי, l'phī (לְ and פִי the stat. constr. of the irregular pēh, פֶּה, a mouth).

To praise, הִלֵּל, hillēl (Piël of [hālāl] to be bright, clear).

Hope, תּוֹחֵלַת (a ω), tōkhēlēth (יָחַל, in Piël, to hope).

To draw, מָשַׁח, māshāch (Piël, 330 to protract).

Disease, מַחֲלָה, mākhālēh; מַחֲלָה (a), mākhālāh (חָלָה, to be worn; to be sick).

Rebuke, תּוֹכַחַת (a ωy), tōchākhāth; yāchākh, to prove, to rebuke.

To hide [סָתַר], sāthār (Pual, to be hidden, to be secret).

To cover, forgive, expiate, כָּפַר, cāphār.

Bone, עֵצֶם, ē'tsēm (in pause, ā'tsēm).

Report, שָׁמְעָה (ω), sh'mûēāh; shāmāē, to hear.

Love, אָהַבָה, āhābhāh (ω).

Dust, עָפָר, āphār.

☞ Some segolate nouns with vowels ē-ē are not declined 331 like mēlēch (mālchī, &c.), but like sēphēr (decl. 6, b), siphri, &c. Sē'chēl (or sēchēl) takes sichlī.

## Exercise 32 (Pual).

332 a) : (p) נֶפֶשׁ־בְּרָכָה תִּדְשָׁן 1	1 nē'phēsh-b'rāchāh th'dūsh-
: (p) הוּ צְדִיק בְּאֶרֶץ יִשְׁלָם 2	shān(p). 2 hēn tsāddīk bāārēts
: לְפִי שְׂכָלוּ יְהַלְלֵ־אִישׁ 3	y'shūllām (p). 3 l'phī sichlō
: (p) נֶפֶשׁ הַרְצִים תִּדְשָׁן 4	y'hūllāl-īsh. 4 nē'phēsh khā-
5 תִּוְחָלֵת מִמְשַׁכָּה מִחֵלָה	rūtsīm t'dūshshān (p). 5 tō-
: (p) לֵב : 6 שִׁמְרֵ אֲדָנָיו יִכְבֹּד 7	khē'lēth m'mūshshāchāh mā-
* טוֹבָה תִּוְכַחַת מְגֻלָּה 7	kh*lāh lēbh. 6 shōmēr *dōnāv
: (p) מֵאֲהָבָה מִסְתַּרְת 8	y'chūb'bād (p). 7 tōbhāh tō-
: 8 בְּחֶסֶד וְאֱמֶת יִכְפֹּר עֵוֹן :	chākhāth m'gūllāh mēāh*bhāh
9 יִשְׁדַּד שָׂדֵה : 10 שְׂמוּעָה	m'sūttā'rēth (p). 8 b'khē'sēd
: (p) טוֹבָה תִּדְשָׁן־עֵצִים 9	vē'mēth y'chūppār yāvōn.
11 שְׂמָה קִבֵּר אֲבָרָהּ וְשָׂרָה	9 shūddād sādēh. 10 sh'mū-
: 12 וְשִׁפְדָּה דָמָם	yāh tōbhāh t'dāshshēn-
: 13 הַבְּגָד כִּבֵּס :	y'ā'tsēm (p). 11 shāmmāh
	kūbbār Ābhrāhām v'Sārāh
	ishtō. 12 v'shūppāch dāmām
	cēyāphār. 13 hābbē'gēd
	cūbbās.

b) 1. Our fields are wasted. 2. This (is) the place where <sup>12</sup> I shall be buried. 3. The righteous (*pl.*) are recompensed in the earth. 4. Those who observe (*partcp.*) their masters are honoured. 5. The iniquity of my people shall not be purged. 6. The river in which <sup>11</sup> the clothes are washed. 7. Lo! the fields of the city are wasted. 8. Are thy (*masc.*) iniquities purged? 9. Shall not your (*fem. pl.*) clothes be washed? 10. Mercy, by which iniquity shall be purged. 11. Mercy and truth, by which iniquity is purged. 12. Thy mercy, by which my iniquities are purged.

\* M'gūllāh is *fem. partcp.* Pual from gālāh, a verb *Lamed He*. In this sentence tōbhāh is the *predicate*, the copula (= *is*) being omitted.

CHAP. VIII. § 5. *Hiphîl and (its passive) Hophal.*

- a) The characteristic of Hiphîl is a prefixed *hă* or 333 *hi*, and יְ inserted after the second radical.
- b) From the Infin. הִקְטִיל are formed the Imperf. and the Partep. יִקְטִיל, מִקְטִיל, for יִהְיֶה־יִקְטִיל, מִהְיֶה־יִקְטִיל.
- c) In Hophal (as in Pual), the Infin. is of the same form with the 3rd pers. sing. of the Perfect; and in its other forms follows the general analogy.

In the 1st and 2nd pers. Perf. the יְ falls away, 334 and *Pathakh* takes its place. See the Paradigm, Appendix D.

The *Yod* (which is not found in the Aramæan or Arabic) 335 does not appear to be an essential characteristic of the form, but it has arisen out of a shorter vowel.

The *marks* of this conjugation are, therefore, in the Perf., 336 Imperat., and Infin., the prefix הִ; in the Imperf. and Partep., the vowel under the preformatives, which in Hiphîl is *Pathakh*, in Hophal, *Kibbutz* or *Kamets-khatuph*.

*Meanings of Hiphîl.]*

- a) It is properly *causative of Kal* (and in this sense 337 is more frequently employed than Piël).
- b) When Kal is transitive, Hiphîl takes two accusatives.
- c) Frequently Piël and Hiphîl are both in use in the same signification (as אָבַד, *ābhād*, *to perish*; Piël and Hiphîl, *to destroy*); but generally only one of them is found, or they have some difference of meaning: thus כָּבַד, *cābhēd*, *to be heavy*; in Piël, *to honour*; in Hiphîl, *to make heavy*.
- d) Intransitive verbs merely become transitive: e. g. נָטָה, *to bow* (intrans.); Hiphîl, *to bow* (trans.).

338 The causative and transitive Hiphîl is employed in Hebrew for the expression of notions which other languages express by intransitive verbs. Thus, any change in a man's *habit of body* was conceived in Hebrew as the result of *personal agency*, and represented as produced by the individual himself: e. g. שָׁבֵן, Hiphîl, *to become fat* (properly *to produce fat*); חָזַק and אָמַץ, Hiphîl, *to become strong* (properly *to develop strength*); עָטַף, Hiphîl, *to become feeble*. The same analogy applies to עָשַׂר, Hiphîl, *to become rich* (properly *to make, to acquire, riches*); also especially to words which express *the taking of a new colour*, as הִלְבִּין, *to become white*, &c. Moreover, *states or conditions* become, in the Hebrew mode of conception, *acts*: e. g. הִחָרֵשׁ, not, *to be silent*, but properly *to keep silence* (*silentium facere*, Plin.); הִרְבִּיעַ, *to lead a quiet life*. In such cases there is often an ellipsis, as הִיטִיב, *to deal well*; הִשְׁחִית, *to do wickedly*, properly *to make good or bad* (sc. הִרְכִּיו, הִרְכָּו, which are also often expressed).

339 a) These remarks apply also to *Denominatives*, i. e. the verb often expresses the notion of *producing or putting forth* what the original noun denotes, e. g. הִשְׁרִישׁ, *to put forth roots*; הִקְרִין, *to put forth horns*.

b) Hiphîl also expresses the actual use of a member, as הִאָּזֵן, *to listen* (properly *to make ears*); הִלְשִׁין, *to chatter, to slander* (after the same analogy, properly *to make tongue, to use the tongue freely*).

340 The signification of *Hophal*, as of *Niphal*, may sometimes coincide with that of *Kal*: e. g. יָכַל, *potuit*, Imperf. *Hophal*, *potens fiet*, i. e. *poterit*.

341 It is only the *Perfect* of Hiphîl that always retains the י־ of the final syllable (in 3rd pers. sing. and plur.); on the contrary, the *Infin.*, *Imper.*, and *Imperf.* frequently take *Tsere* instead of it (in Chaldee the usual form), although usage generally makes a distinction between forms with *î* and *ê*. *Tsere* is in this case only tone-long, and hence in the lengthening of the forms it becomes vocal *Sh'va*, and, with gutturals, is changed into *Pathakh*.

The Infin. absol. has *sometimes* Tserē, without Yod, as 342  
הַקָּיֵשׁ, הַכְּבִיד, הַשְּׂמִיר \*.

The Imperat. but seldom takes the form הַקָּטִיל; instead of it 343  
are employed the shortened and the lengthened forms הַקָּטִל  
and הַקָּטִילָה. The first takes *Segol* before *Makkeph* †.

In the Perf. are sometimes found the forms הַכְּלִמְנִי, *we have* 344  
*reproached*, and אֶנְאִלְתִּי, *I have soiled* (with א as in Aramæan).

In the Imperf. and Partcp. the characteristic ה regularly 345  
gives place to the preformatives, as יַקְטִיל, מַקְטִיל, but not to  
prepositions in the Infin., לַהֲקָטִיל, because their connexion  
with the ground-form is less intimate than that of the pre-  
formatives. To both rules there are some few exceptions.

☞ The *tone*, in Hiphil, does not fall on the affirmatives 346  
ה, הָ, and י. They take it, however, in the Perf. when *Vav*  
*conversive* is prefixed.

In the Passive (*Hophal*) Perf., Imperf., and Partcp. *û* (ו) is 347  
found in the first syllable as well as *ô* (ו), הַקָּטִל, but not so  
often in the regular verb: e. g. הַשְּׂכַב †.

The Infin. absol. is distinguished by (״) in the final syllable. 348  
Of the Infin. constr., as given in the Paradigm, there happens  
to be no example in the regular verb.

THE SHORT PARADIGMS OF KAL, NIPHAL, PIEL, PUAL,  
HIPHIL, AND HOPHAL.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 Kal	kātāl	k'tōl	k'tōl	yiktōl	kōtēl	kātūl 349
2 Niphal	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 Piēl	kittēl	kättēl	kättēl	y'kättēl	m'kättēl	
4 Pual	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 Hiphil	hiktāl	hāktāl	hāktāl	yāktāl	māktāl	
6 Hophal	höktāl	höktāl	(none)	yöktāl	möktāl	

\* Unfrequent exceptions, in which the form with *Tserē* stands  
for the Infin. constr., are found in Deut. xxvi. 12; xxxii. 8.

† The form of the Partcp. with (״) in the *Sing.* is doubtful  
(Isa. liii. 3).

‡ Verbs פָּנ have *û* constantly, as הַפָּנ.

## Vocabulary.

- 350 *To be holy*, קָדַשׁ, kādāsh.  
*To bend forward*, שָׁקַף, shā-kāph (in Hiph. *to look*).  
*To act prudently*, שָׂחַל, sāchāl (in Hiph. *to be wise*, partep. wise).  
*To hide; to treasure up*, טָפַן, tsāphān.  
*To hearken unto*, קָשַׁב, (in Hiph. with אָזַן, ōzēn, ear = *to prick up the ear to; to incline the ear to* = attend to).  
*To hunger*, רָעַב, rāēbh (in Hiph. *to cause to hunger; to starve*).  
*To devise*, הָשַׁב, khāshābh.  
*Heaven*, שָׁמַיִם, shāmā'yim (constr. שָׁמַיִ).  
*Doing; deed* (of man, in a bad sense), עֲלִילָה (ω), e'alilāh (e'alāl).  
*Now*, עַתָּה, e'attāh.  
*Profane*, חָנְפָה, khānēph (usually translated *hypocrite*).  
*Rest*, שָׁבַת, shābhāth (Hiph. *cause to cease*).
- Corn* (separated from the husk), בָּר (d), bār (bārār, *to separate*).  
*Root*, שָׁרַשׁ, shōrēsh (pl. שָׁרְשִׁים, shōrāshîm, with *Khamets Khatuph* instead of *Khateph Kamets*).  
*From above*, מִמַּעַל, mimmā-e'āl.  
*From below*, מִתַּחַת, mittā-khāth.  
*To shame; to hurt*, פָּלַם, cā-lām (in *Piēl*).  
*A lamb*, כֶּבֶשׂ, cēbhēs.  
*Wise; intelligent*, מֵבִין, mē-bhîn.  
*A prodigal*, זוּלֵל, zōlēl (*partep Kal*).  
*Lot*, גֹּרָל, gōrāl.  
*Powerful*, עֲצוּם, e'atsûm.  
*To eat*, אָכַל, āchāl.  
*Flesh*, שָׂר, sh'er (decl. 1, a).  
*To strip (off); to flay*, פָּשַׁט, pāshāt.



## Exercise 33 (Hiphîl).

a) 1 הַשְׁחִיתוּ הַתְּעִיבוּ  
 עֲלֵיהֶם 2 יְהוָה מִשְׁמַיִם  
 הַשְׁקִיף עַל-בְּנֵי-אָדָם לְרֹאשׁוֹת  
 הַיָּשׁ מִשְׁפִּיל דֹרֶשׁ אֶת-  
 אֱלֹהִים: 3 בְּנֵי אִם מְצֹתַי  
 תִּצְפֹּן אֶתְךָ לְהַקְשִׁיב  
 לַחֲכֵמָה אֲזַנְךָ: 4 עֲתָה  
 בָּנִים הַקְשִׁיבוּ לְאִמְרֵי פִי:  
 5 לֹא-יִרְעִיב יְהוָה נֶפֶשׁ  
 צַדִּיק: 6 בְּפֶה חֲנֹף יִשְׁחִית  
 רֵעֵהוּ: 7 בְּרֹכָה לְרֹאשׁ  
 מִשְׁבִּיר בָּר: 8 טוֹב יִנְחִיל  
 בְּנֵי-בָנִים: 9 רְצוֹן-מֶלֶךְ  
 לְעַבְדֵּךְ מִשְׁפִּיל: 10 לֵב אָדָם  
 יִחְשַׁב דַּרְכּוֹ: 11 הַנְחִיל  
 אוֹתָם אֶת-הָאָרֶץ: 12 אֲנֹכִי  
 הַשְׂמַדְתִּי אֶת-הָאִמְרֵי  
 מַפְנֵיהֶם: 13 וְאֲשִׁמִּיד פְּרִי  
 מִמֶּעַל וְשִׁרְשִׁי מִתַּחַת:  
 14 וְהַכְשִׁיבִים הַפְּרִיד יַעֲקֹב:  
 15 מְדִינִים יִשְׁבִּית הַגּוֹרֵל  
 וּבִין עֲצוּמִים יִפְרִיד:  
 16 אֲכָלוּ שְׂאֵר עֲמִי וְעָרֶם  
 מֵעֲלֵיהֶם הַפְּשִׁיטוּ: 17 נוֹצֵר  
 תּוֹרָה בֵּן מֵבִין וְרַעָה\*  
 זֹלִלִים יַכְלִים אֲבִיו:

1 hishkhîthû hithvîbhû עֲלֵי- 351  
 lāh. 2 Y'hōvāh mishshā-  
 māyim hishkîph עַל-b'nē-  
 ādām, lir'ôth h'yēsh māscîl  
 dōrēsh êth-<sup>pl</sup>lōhîm. 3 b'nî im  
 mitsvōthāi titspōn ittāch,  
 l'hākshîbh lākshōchmāh ōz-  
 nēchā. 4 y'attāh bhānîm  
 hākshîbhû l'imrē phî. 5 lô  
 yār'ēbh Y'hōvāh nē'phēsh  
 tsāddîk. 6 b'phēh khānēph  
 yāshkhîth rē'ēhû. 7 b'rāchāh  
 l'rōsh māshbîr bār. 8 tōbh  
 yānkhîl b'nē-bhānîm.  
 9 r'tsōn-mēlēch l'ē'bhēd  
 māscîl. 10 lēbh ādām  
 y'khāshshēbh dārcō. 11 hin-  
 khîl ôthām êth-hāārēts.  
 12 ānōchî hishmādtî êth-  
 hā-mōrî mipp'nēhēm.  
 13 vāāshmîd piryō mimmä'ēl  
 v'shōrāshāv mittākthāth.  
 14 v'hācc'sābhîm hiphrîd Yā-  
 y'kōbh. 15 midyānîm yāsh-  
 bîth hāggōrāl (p); ūbhēn  
 v'tsûmîm yāphrîd. 16 āch'lû  
 sh'ēr v'āmmî v'ē'ōrām mēy'lē-  
 hēm hipshîtû. 17 nōtsēr  
 tōrāh bēn mēbhîn v'rō'ēh  
 zōl'lîm yāchlîm ābhîv.

\* 'One who feeds,' partcp. Kal.

- (351) b) 1. He destroyed the Midianites from before us. 2. He will utterly destroy the Amorites. 3. I have separated the dogs. 4. They will flay his skin from off him. 5. The judges cause- contention -to- cease. 6. We will separate the righteous. 7. Wisdom separates her children.  
8. Write down the short Paradigms of שָׁבַד in Niphal and Hiphîl.  
9. Write down the short Paradigm of סָלַף in Piël.

## Vocabulary.

- 352 *To cast* (שָׁלַח), הִשְׁלִיךְ, *hish-lich*.  
*To invade, lay waste*, שָׁדַד, *shādād*.  
*To trouble* (water by *trampling* in it), רָפַשׁ, *rāphās*.  
*To be corrupt* [שָׁחַת], *shā-khāth* (in Hiph. and Hoph. *to be corrupted*).  
*To stand*, עָמַד, *yāmād* (in Hiph. *to make to stand*; Hoph. *to be set or placed*: al. *to be held up*).  
*To mourn*, אָבַל, *ābhāl*.  
*Grave*, קִבְר, *kě'bhēr* (decl. 6, *a*; but, with suffixes, *kibhr-î*, &c.).  
*Branch*, נֵטְסֵר, *nětsēr*.  
*Gift: a bloodless sacrifice; a meat-offering*, מִנְחָה (ω), *minkhāh* (*mānākh*, inus. *to give*).  
*A drink-offering*, נִסְּח, *ně'sěch* (decl. 6, as *khě'bēr*); [*nāsāch*, *to pour out*].  
*Rain*, גִּשְׁמ, *gě'shēm* (decl. 6, as *kě'bhēr*).  
*Corn*, דָּגַן, *dāgān* (decl. 4, *a*); [*dāgāh*, *to increase*].  
*A fountain*, מַעְיָן, *mā'eyān*.  
*Chariot*, מֵרְכָבָה, *měrcābhāh* (from *rāchābh*, *to ride on a horse*, &c., or in a carriage).  
*Anger*, אַף, *āph* (for *ēnēph* from *ānāph*, *to breathe*: literally, *nose*): decl. 8.  
*To become dry; to be dried up*, יָבֵשׁ, *yābhēsh*.  
*Strength*, כֹּחַ, *cōākh* (decl. 1).  
*To cleave*, דָּבַק, *dābhāk* (partep. Hophal, *made to cleave, to adhere*).  
*The jaws*, מַלְקוֹהִים, *malkō-khā'yim* (dual).  
*Ploughmen*, אִפְרָיִם, *iccārīm*.

*Exercise 34 (Hophal).*

<p>a) 1 עָלֶיךָ הַשְּׁלַחְתִּי :  2 וְאַתָּה הַשְּׁלַחְתָּ מִקְבְּרֶיךָ  3 כִּנְצָר נִתְעַב : הַכְּרַת  מְנַחָה וְנִצָּד מִבֵּית יְהוָה :  4 אֲבָלָה אֲדַמָּה פִּי שִׁדְד  5 דָּגָן : הַמֶּלֶךְ עַל־מַלְכוּת :  6 מֵעֵין גִּרְפָּשׁ וּמִקּוֹר מִשְׁחַת  צִדִּיק כִּט לְפָנַי רָשָׁע :  7 הַמֶּלֶךְ הָיָה מֵעַמֵּד  8 בְּמִרְכָּבָה : יְהִי מְכֻשָּׁלִים  לְפָנַי בַּעַת אֶפְדָּ : 9 יֵבֶשׁ  כַּהֲרֵשׁ כַּחֵי וְלִשׁוֹנֵי מִדְּבַק  מִלְקוֹחַי : 10 וְהִכְלְמוּ אֶפְרַיִם  כִּי לֹא־הָיָה גִּשְׁם בְּאֶרֶץ :  11 הָאֲנָשִׁים טְבִים לָנוּ מֵאֵד  וְלֹא הִכְלַמְנוּ :</p>	<p>1 1 wālèchā hōshlāchtî. 353  2 v'ättāh hōshlāchtā mikkībhr'  chā c'nētsēr nithעַבְשׁ*.  3 hōchrāth minkhāh vān'ě'sēch  mibbēth Y'hōvāh. 4 ābh'lāh  'dāmāh cī shūddād dāgān.  5 hōmlāch עַל-mālchūth.  6 māvyān nirpās* ūmākōr  mōshkhāth, tsāddīk † mā†  liphnē rāshāy. 7 hāmmē'lēch  hāyāh mōעַמֵּד bāmmērcā-  bhāh. 8 yihyū § mūchshālīm  l'phānēchā b'עֵת אֶפְדָּ.  9 yābhēsh cākhērēs cōkhī,  ūl'shōnī mūdbāk mālkhōkhāi-  10 v'hōchl'mū iccārīm cī lō-  hāyāh gēshēm bāārēts (p).  11 hā'nāshīm tōbhīm lānū  m'ōd v'lō hōchlāmnū.</p>
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b) 1. Upon thee were we cast. 2. He will be cast out of his grave. 3. The wicked shall be cast out of their graves. 4. The meat-offerings and the drink-offerings shall be cut-off. 5. The corn shall be wasted. 6. Were they not cast out from their graves like abominable branches? 7. They will be made kings over those kingdoms.

8 Write down the short Paradigm of שִׁלַּח in *Hiphil* and *Hophal*.

\* 5, 2 [= fifth form of 2nd conj. : i. e. partec. of Niphal].

† Supply 'so is' before *tsāddīk*.

‡ מִט partec. *Kal* from מוּט, to shake, to totter, to slip, &c.

§ 'Let them be.'

(353) 9. Write down—

- a) Who is buried { with him.  
with them.  
b) The graves in which they are buried.  
c) The graves of the Gentiles.  
d) He destroyed the cities of the Gentiles.

CHAP. VIII. § 6. *Hithpaël.*

354 This conjugation prefixes to the Piël form *kättël* (קַטִּיל) the syllable *hith*\*, which, like *hin* in Niphal, has undoubtedly the force of a reflexive pronoun, perhaps of the same origin as the particle אֵת, *self*.

355 The ת of the prefixed syllable הֵת suffers the following changes :

- a) When the first radical is a sibilant (ס, צ, ש), it changes places with ת, as (from *shāmār*) הֵשִׁתָּמַר, to take heed, for הֵתְשִׁמַּר, to be burdened, for הֵתְסַבֵּל.  
b) With צ, moreover, the transposed ת is changed into the more nearly related ט, as הֵצִיטִיךָ, to justify oneself, for הֵתְצִיךָ.  
c) Before the *t-sounds* (ר, ט, ת), it is assimilated, e. g. הֵרִיבֵר, to converse; הֵטְהַר, to cleanse oneself; הֵתְתַמֵּם, to conduct oneself uprightly.

Sometimes *assimilation* takes place before נ and כ; once before ר.

356 *The meanings of Hithpaël.*]

- a) Most frequently it is *reflexive*, but chiefly of *Piël*, as הֵתְקַדְּשׁ, to sanctify oneself; הֵתְנַקֵּם, to avenge oneself; הֵתְאַוֵּר, to gird oneself.  
b) Then it means, to make oneself what is expressed by the first conjugation: hence, to

\* Chald. אֵת, Syr. אֵת.

*conduct (show, imagine) oneself as such, to affect* (356) to be such; properly to *make oneself* so and so, to *act* so and so: e. g. הִתְגַּדַּל, to *make oneself great, to act proudly*; הִתְחַכֵּם, to *show oneself cunning, crafty*.

- c) Its signification sometimes coincides with that of Kal, and both forms are in use with the same meaning: e. g. *ābhāl* (Kal), to *mourn*, is found only in poetry. *Hithābbēl* (Hithpaël), in the same sense, is more common in prose, and even takes an accusative.
- d) It expresses *reciprocal action* (like Niphal), as הִתְרְאָה, to *look upon one another*.
- e) More frequently it expresses what a man does indirectly to or for *himself* (comp. Niph.). It has then an active signification, and governs an accusative: e. g. הִתְפִּישׂט, *exuit sibi (vestem)*; הִתְפַּתַּח, *solvit sibi (vincula)*. So, without the accusative, הִתְהַלֵּךְ, to *walk about for oneself (ambulare)*.
- f) It is but seldom that it is *passive*: e. g. הִתְפַּקַּד, to *be numbered, mustered*.

☞ The Perfect, as in Piël, has frequently *Pathakh* in the 357 final syllable, as הִתְחַזַּק, to *be strengthened*. Final *Pathakh* occurs also in the Infinitive, Imperfective, and Imperative. (הִתְקַדְּשׁ, *sanctify thyself*). In *pause* these forms take *Kamets*, as יִתְאַבֵּל.

## 358 THE SHORT PARADIGMS OF THE REGULAR VERB IN ALL ITS FORMS.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	6 Past partcp. of Kal.
1 <i>Kal</i>	kāṭāl	kātōl	k'tōl	yiktōl	kōtēl	kātūl
2 <i>Niphal</i>	niktāl	hikkātēl	hikkātēl	yikkātēl	niktāl	
3 <i>Piēl</i>	kittēl	kättēl	kättēl	y'kättēl	kättēl	
4 <i>Pual</i>	küttāl	küttāl	(none)	y'küttāl	m'küttāl	
5 <i>Hiphil</i>	hiktīl	haktīl	haktēl	yaktīl	maktīl	
6 <i>Hophal</i>	höktāl	höktāl	(none)	yöktāl	möktāl	
7 <i>Hith-paēl</i>	hith-kättēl	hith-kättēl	hith-kättēl	yith-kättēl	mith-kättēl	

(The participles of verbs *Lamed He* end in -ēh.)

## Vocabulary.

359 <i>To press; to be urgent with,</i> רָהַב, rāhābh.	that of looking at anything as strange).
<i>To despise</i> [קָלָה], kālāh.	<i>To place</i> [יָצַב], yātsābh (in Hithp. <i>to stand firm</i> or up- right).
<i>To be weighty; to be honoured,</i> כָּבַד, cābhād (in Hithp. <i>to</i> <i>show oneself honoured; to</i> <i>boast oneself</i> ).	<i>Companion, friend,</i> רֵעַ, rē'ā.
<i>To lack,</i> חָסַר, khāsār.	<i>Servant, slave,</i> עֶבֶד, y'bhēd (עַבְהָד, <i>to work</i> ).
<i>To relax,</i> רָפַח, rāphāh ( <i>to</i> <i>hang down the hands, &amp;c.</i> Hithp. <i>to relax oneself; to</i> <i>be slothful</i> ).	<i>Possessor, lord,</i> בָּעַל, bā'āl*. <i>Work,</i> מַעֲלָל, mā'āl (only in <i>pl.</i> ) <i>a</i> , from עָלַל.
<i>Service; work,</i> מְלָאכָה, m'lā- chāh (lā'āch).	<i>Pure,</i> זָךְ or זָח, zāch or zāch.
<i>To be known or recognised,</i> הִתְנַחֵר, hithnāccēr (nācār, <i>inus. is to be strange: the</i> <i>notion of contemplating, re-</i> <i>cognizing, &amp;c. comes from</i>	<i>Mean,</i> חָשֹׁךְ, khāshūch ( <i>pl.</i> חֲשָׁכִים); khāshāch, <i>to be</i> <i>dark.</i>
	<i>Garment,</i> מְעִיל, m'ēil (mā'āl).

\* Before an adjective or participle denoting quality, bā'āl denotes the *possessor* of the quality; so that it may be translated by 'one who is.' See Example 3.

## Exercise 35 (Hithpaël).

<p>a) 1 הַתְּרַפֵּס וְרָהַב רֵעִי :  2 טוֹב נִקְלָה וְעָבַד לוֹ  מִמֶּתְכַבֵּד וְחִסְר־לֶחֶם :  3 גַּם מִתְרַפֵּה בְּמִלְאֲכָתוֹ  אַח הוּא לְבַעַל מִשְׁחִית :  4 גַּם בְּמַעֲלָלָיו יִתְנַפֵּר נָעַר  אִם־זָדָן וְאִם יִשָּׁר פָּעֵלוֹ :  5 רַע רַע יֹאמַר הַקּוֹנֶה וְאֵיל  לוֹ אִזּוֹ יִתְהַלֵּל : 6 חֲזִית  אִישׁ מְהִיר בְּמִלְאֲכָתוֹ לְפָנָי  מְלָכִים יִתְיַצֵּב בְּלִי־יִתְיַצֵּב  לְפָנָי חֲשָׁפִים : 7 כְּמִים  נִשְׁפָּכְתִּי וְהִתְפָּרְדוּ כָּל־  עֲצָמוֹתַי : 8 וַיִּתְפָּשֵׁט יְהוֹנָתָן  אֶת־הַמַּעִיל אֲשֶׁר עָלָיו :</p>	<p>1 hithrāppēs ú'r'hābh rēyè- 360  chā. 2 tōbh nīklēh v'v'ē'bhēd  lō, mimmitheābbēd vākh<sup>a</sup>sār-  lākhēm. 3 gām mithrāppēh  bhīmlāchtō ākh hū<sup>a</sup> l'bhāyāl  māshkhīth *. 4 gām b'māyā-  lālav yithnāccēr-nāyār, im-  zāch, v'im yāshār pōy<sup>a</sup>lō.  5 rāy, rāy yōmār hākkōnēh  v'ōzēl lō āz yithhālāl (p).  6 khāzīthā īsh māhīr bim-  lāchtō liphnē-m'lāchīm yith-  yātstsābh(p), bāl-yithyātstsēbh  liphnē kh<sup>a</sup>shūccīm. 7 cāmmā-  yim nishpāchtī v'hithpār'dū  cōl-yātmōthāi. 8 vāyith-  pāshshēt Y'hônāthān ēth-  hāmm'yīl <sup>a</sup>shēr yālāv.</p>
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b) 1. Has he not boasted? 2. Did not the king strip himself of the robe that was upon him? 3. The kings will strip themselves of the robes that are upon them. 4. Strip thyself of thy garments. 5. Their bones separated themselves (= were out of joint). 6. Do not boast. 7. He who is diligent in his work is better than he who boasts. 8. The kings will boast. 9. Those who stand before a king will boast. 10. To boast-myself (*inf. constr.* with ל).

CHAP. IX. *Verbs with Gutturals.*§ 1. *Verbs with Pe guttural.*

The gutturals usually take a *Khateph* (36) instead 361 of simple *Sh'va*; a peculiarity which causes several

(361) changes in those forms of the verb in which one of the radical letters would regularly take *Sh'va*.

362 For verbs with a guttural for their *Pe* (or *first radical*), the following are the principal changes:

a) Where the first radical of the regular verb would take a *Sh'va* (without any preformative), a *Khateph* is substituted; usually (-:) *Khateph Pathakh*. Thus in the perfect of Kal the 2nd persons plural become (וְהָיוּ) עַמְדָתָם.

b) In the forms that take a preformative, the first radical of the regular verb takes *silent Sh'va*, and closes the syllable. In a verb *Pe guttural* the preformative usually retains the same vowel that the preformative of the regular verb has, and places the *Khateph* of the same sound under the first radical. Thus for קִי we should have קִי, יֵי.

c) Since, however, *i* and *u* have no *Khateph* of their own sound, the *Khateph* of the same class (60, 61) is used: i. e. the *Khateph* of the *e*-sound (*Khateph Segol*) for *i*; that of the *o*-sound (*Khateph Kamets*) for *o*: and the vowel of the preformative is changed into the *short vowel from which the Khateph is derived*. (See Paradigm E.) Hence the changes will be (if we take ק for the first radical and ה for the preformative of the verb *Pe guttural*):

363

*Regular Verb.*

hăk- hik- hők- hūk- קִי קִי קִי קִי

*Verb Pe guttural.*hă-kh<sup>a</sup> hě-kh<sup>e</sup> hők-kh<sup>o</sup> hūk-kh<sup>o</sup> קִי קִי קִי קִי

364 Sometimes, however, the first radical (especially if ק) retains the *silent Sh'va*; but then the preformative takes the same short vowel that it would have taken if the first radical had taken its *Khateph*:



e. g. תַּחְמוֹד (täkhmōd, *not* tikhmōd), יַחְבֵּשׁ (yëkh- (364) bāsh). Niph. נִחְפֵּחַ (něhpäch), *to change oneself*; Hiph. הִחְסִיר (hëkhsîr), *to cause to fail*.

The pupil should observe that the characteristic *ni-*, *hi-* of 365 Niphāl and Hiphîl passes, respectively, into *ně*, *hě* in verbs *Pe Guttural*.

When an *accented* affirmative (*î*, *āh*, *û*) is added 366 to forms like יַעֲמֹד, נַעֲזְבָה, the last vowel becomes *moveable Sh'va*, and the *Khateph* of the guttural is changed into its homogeneous short vowel: יַעֲמֹד, יַעֲמֹדוּ (yă'amdû); so נַעֲזְבָה, נַעֲזְבָהּ, *she is forsaken*.

There is, however, also a harder form that changes 367 the *Khateph* into *Sh'va*: e. g. יַחְבֹּשׁ, יַחְבֹּשׁוּ; but also (very rare) יַחְזִיקוּ.

Of the *Infinitive*, *Imperative*, and *Imperfect* of Ni- 368 phāl, where the first radical would regularly be doubled (*hikkātēl*, *yikkātēl*), this doubling is omitted, but *compensation* made for it by using *Tsere* for the vowel of the preformative יַעֲמֹד (yēyāmēd).

- In the *Imperative* the vowel of the guttural is often changed 369 into *Segol*.
- The *Imperfect A* begins regularly with the vowels ě-<sup>o</sup> (ֶֿֿֿ), or (with the hard combination) ě (ֶֿֿֿ). In verbs *Imperfect O* the pointing ě-<sup>o</sup> (ֶֿֿֿ) is rare.
- In *Hiphîl* and *Hophal*, *Vav conversive of the Perfect*, by *throwing forward* the tone, causes a change of accent, and then ě-<sup>o</sup> (ֶֿֿֿ) is changed into ä-<sup>o</sup> (ֶֿֿֿ).

Thus הַעֲמֹדָה becomes הַעֲמֹדָה (hëy<sup>e</sup>mădtā, v'hăy<sup>a</sup>-mădtā).

- In the *Perfect of Hiphîl* ě-<sup>o</sup> is sometimes changed into ē-<sup>o</sup>, and in *Perfect of Hophal* ō-<sup>o</sup> into ō-<sup>o</sup> (ֶֿֿֿ into ֶֿֿֿ, and ֶֿֿֿ into ֶֿֿֿ); the short vowel, supported by *Metheg*, being extended into the long vowel of the same class.

Table of the tense-roots and normal forms of עָמַד, to stand.

	<i>Kal.</i>	<i>Niphal.</i>	<i>Hiph'il.</i>	<i>Hophal.</i>
370 <i>Perf.</i> 3 s.	יָאֻמַּד yāmād יָאֻמַּדָּה yām'dāh יָאֻמַּדְתֶּם' yāmādtēm'	נֶעְמַד (עָמַד) nēymād נֶעְמַדָּה nēymādāh נֶעְמַדְתִּי nēymādtî	הֶעְמַד (עָמַד) hēymād הֶעְמַדָּה hēymādāh הֶעְמַדְתִּי hēymādtî	הֹעְמַד hōymād הֹעְמַדָּה hōymādāh הֹעְמַדְתִּי hōymādtî
<i>Inf. cstr.</i>	יָאֻמֹּד	הֶעְיָמֵד	הֶאֱמַד	הֹעְמַד
<i>absol.</i>	יָאֻמֹּד		הֶאֱמַד	
<i>Imperat.</i>	יָאֻמֹּד	הֶעְיָמֵד	הֶאֱמַד	(wanting)
	יִמְדִּי	הֶעְיָמְדִי	הֶאֱמַדִּי	
	kh <sup>a</sup> zāk			
	khizkî			
<i>Impf.</i> A)	יֶאֱמַד	יֶעְיָמֵד	יֶאֱמַד	יֶעְמַד
	תֶּאֱמַד	תֶּעְיָמֵד	תֶּאֱמַד	תֶּעְמַד
	תֶּאֱמַדִּי (2f.)	תֶּעְיָמַדִּי	תֶּאֱמַדִּי	תֶּעְמַדִּי
	עֹמַד (1)	עֵימַד (1)	אֶמַד	עֹמַד
	תֶּאֱמַדְנָה	תֶּעְיָמַדְנָה	תֶּאֱמַדְנָה	תֶּעְמַדְנָה
	(or)			
B)	יֶאֱכַמֹּד			
	תֶּאֱכַמֹּדִי (in pause)			
	יֶעֱכַזַּק			
	תֶּעֱכַזַּק			
	תֶּעֱכַזְכִּי			
	עֶכַזַּק			
	תֶּעֱכַזְכֵּנָה			
<i>Ptcp. act.</i>	עֹמֵד	נֶעְמַד	מֶאֱמַד	מֹעְמַד
<i>pass.</i>	יָאֻמֹּד			

Verbs *Pe Guttural* (not including those with *Pe Aleph*).

371 <i>To walk</i>	הָלַךְ	hālāch	<i>To kill, to slay</i>	הָרַג	hārāg
<i>To cast out or away</i>	הָדַף	hādāph	<i>To be dry, to be dried up, to be desolate</i>	חָרַב	khārābh
<i>To overthrow, ruin</i>	הָפַח	hāphāch	<i>To devise</i>	חָשַׁב	khāshābh
<i>To break down, destroy</i>	הָרַס	hārās	<i>To desire, to covet</i>	חָמַד	khāmād

To train up	חָנַךְ khānāch	To bind up	חָבַשׁ khābhāsh (371)
To cease, to forbear	חָדַל khādāl	To search out, explore	חָפַשׁ khāphāsh
To pass by *	חָלַף khālāph	To stand	עָמַד ēāmād
To pity, to spare	חָמַל khāmāl	To dispose, to set in order	עָרַךְ ēārāch
To draw out	חָלַץ khālāts †	To be deep	[עָמַק] ēāmāk
To be strong, violent	חָזַק khāzāk	To pass (a river, &c.)	עָבַר ēābhār
To gird	חָגַר khāgār	To help	[עָזַר] ēāzār
To be dark	חָשַׁח khāshāch	To surround ‡	עָטַר ēātār
To want	חָסַר khāsēr	To shut	[עָצַר] ēātsār
To be ashamed	[חָפַר] khāphār	To leave	עָזַב ēāzābh
To search	[חָקַר] khākār		
Jealousy	קִנְיָה kināh (decl. 12, b); kinnē <sup>a</sup> (Piël), to be jealous.		
Heat, rage	חֵמָה khēmāh (decl. 11), for y'khēmāh (ω), fr. yākhām.		
Man (vir)	גִּבּוֹר gē'bhēr (also husband, warrior); gābhār, to be strong.		
Vengeance	נָקָם nākām (decl. 4, a); nākām, to avenge.		
Desire	הָוָה hävvāh (hāvāh, to breathe; to be).		
Trouble, distress	צָרָה tsārāh (d ω); tsārār, to tie up.		
Enemy	אֹיֵב ôyēbh (properly [5, 1] fr. āyābh, to hate).		
A charge	מִשְׁמֶרֶת mishmē'rēth (a); shāmār, to keep.		
Maid-servant	אָמָה āmāh (irr.).		
Ox	שׁוֹר shôr (pl. sh'vārîm), decl. 1.		
To vow	נָדַר nādār.		
Gain, profit	בָּצַע bē'tsā' (bātsā', to break; to gain).		
As, according as,	כַּאֲשֶׁר (= lit. as what, secundum id quod).		

\* Piël = to change, as a garment; Hiph. to change.

† Niph. to be delivered.

‡ Piël, to crown.

(371) River, the Nile	יָאֵר y'ōr.
By	אֵצֶל ētsēl.
Young cow	פָּרָה pārāh.
City	עִיר 'ir (pl. עָרִים, 'ārīm).
End, limit	קֶצֶה kātsēh.
Boundary	גְּבוּל g'bhûl (gābāl, to bound).

## Exercise 36.

[Sentences with † prefixed are not *complete* sentences.]

372 a) 1 קִנְיָהּ חֲמַת־גְּבֹהֶר וְלֹא	1 kināh kh <sup>a</sup> māth-gābhēr (p), v'lō yākhmōl b'yôm nākām.
2 לֹא יַחְמֹל בְּיוֹם נֶקֶם :	2 lō yār'vābh Y'hōvāh nē'phēsh
3 יִרְעֵיב יְהוָה נֶפֶשׁ צְדִיק	tsāddîk; v'hāv'vāth r'shā'īm
וְהוֹת רְשָׁעִים יְהִדֵּף :	yēh'dōph. 3 tsāddîk mits-
4 וְאָמַר שְׂאוּל בְּרָכִים *	tsārāh nēkhēlāts (p). 4 vāy-
אָתָּם לְיְהוָה כִּי חָמְלָתֶם	yōmēr Shā'ul b'rūchīm āttēm
עָלַי : † 5 לְהִדֵּף אֶת־כָּל־	lāY'hōvāh cî kh <sup>a</sup> māltēm 'ālāi.
אֵיבֵיךָ כִּפְנֵיךָ פֶּאֶשֶׁר דָּבַר	5 † lāh <sup>a</sup> dōph ēth-cōl-ōy'bhèchā
יְהוָה : 6 לֹא־עֲזַבְתֶּם אֶת־	mippānèchā cā'shēr dibbēr
אֶחָיוּכֶם זֶה יָמִים רַבִּים עַד	Y'hōvāh. 6 lō-'zābh'tēm
הַיּוֹם הַזֶּה וְשִׁמְרָתֶם אֶת־	ēth- <sup>a</sup> khēchēm zēh yāmîn
מִשְׁמֶרֶת כִּצְוֹת יְהוָה	rābbîm v'ād hāyyôm hāzzēh;
אֱלֹהֵיכֶם : 7 לֹא יוּכַל †	ûsh'mārtēm ēth-mishmērēth
הַנֶּעַר לְעֹזֵב אֶת־אָבִיו :	mitsvāth Y'hōvāh <sup>l</sup> lōhēchēm.
8 וְשִׁכְנֹתַי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל	7 lō yūchāl † hānnā'vār lā'v-
וְלֹא אֶעֱזֹב אֶת־עַמִּי יִשְׂרָאֵל :	zōbh ēth-ābhîv. 8 v'shāchāntî
	b'thōch b'nē Yisrā'el; v'lō
	ē'zōbh ēth-'vāmmî Yisrā'el.

\* Other reading : בְּרוּכִים.

† From yāchāl, to be able (5, 4).

9 נָהַר יַחֲרַב וַיִּבֶשׁ :  
 10 וַיְהוֹשֶׁעַ הַחֲרִים אֶת כָּל־  
 יֹשְׁבֵי הָעִי : 11 הַחֲרִים  
 תַּחֲרִים אֶתֶם לֹא־תִכְרֹת  
 לָהֶם בְּרִית : 12 לֹא־תַחֲמֹד  
 אִשְׁתֵּי רֵעֶךָ וְעַבְדּוֹ וְאִמּוֹ  
 וְשׁוּרוֹ וְחַמְרוֹ וְכֹל אֲשֶׁר  
 לְרֵעֶךָ : 13 חֲנֹךְ לִנְעָר עַל־פִּי  
 דַּרְכּוֹ : 14 כִּי תִחְדַּל לְנָדָר  
 לֹא־יִהְיֶה \* בְּךָ חֶטָּא : 15 וְגַם  
 בִּירוּשָׁלַם הָעֶמִיד יְהוֹשֶׁפֶט  
 מִן־הַלְוִיִּם וְהַכֹּהֲנִים וּמְרֹאֲשֵׁי  
 הָאֲבוֹת לְיִשְׂרָאֵל לְמִשְׁפַּט  
 יְהוָה וְלָרִיב : 16 מִה־בָּצַע  
 כִּי נִהְרַג אֶת־אֲחִינוּ :  
 17 וְהִרְעַב הָיָה עַל כָּל־פְּנֵי  
 הָאָרֶץ וַיִּפְתַּח יוֹסֵף אֶת־כָּל־  
 אֲשֶׁר בְּהֵם † וַיִּשְׁבֹּר לְמִצְרַיִם  
 וַיַּחְזֹק הָרַעַב בְּאָרֶץ מִצְרַיִם :  
 18 וַתַּעֲמֹדְנָה ‡ אֵצֶל הַפְּרוֹת  
 עַל שִׁפְתֵי הַיָּאָר : 19 וְאֶת־  
 הָעַם הָעֵבֶיר אֹתוֹ לְעֵרִים  
 מִקְצֵה גְבוּל־מִצְרַיִם וְעַד־  
 קִצְהוֹ :

9 nāhār yēkh rābh v'yābhēsh. (372)  
 10 vīhōshüä ēhkh\*rīm ēth  
 cōl-yōsh'bhē hāwāi. 11 hākh\*-  
 rēm tākh\*rīm ōthām lō-  
 thichrōth lāhēm b'rīth. 12 lō-  
 thākhmōd ēshēth rēv'ēchā  
 v'yābhdō vāmāthō v'shōrō  
 vākh\*mōrō v'chōl \*shēr l'rē-  
 v'ēchā. 13 kh\*nōch lānnāvār  
 vāl-pī dārcō. 14 cī thēkhdāl  
 lindōr lō-yih'yēh bh'chā khēt\*.  
 15 v'gām bīrūshālāim hēv'e-  
 mīd Y'hōshāphāt min-hāl'-  
 viyyīm v'hāccōh\*nīm ūmērāshē  
 hāabhōth l'Yisrāēl l'mishpāt  
 Y'hōvāh v'lāribh. 16 mäh-  
 bētsā v' cī nāh\*rōg ēth-ākhnū?  
 17 v'hārāvābh hāyāh vāl cōl-  
 p'nē hāārēts; vāyyphtākh  
 Yōsēph ēth-cōl-ashēr bā-  
 hēm vāyishbōr l'Mitsrāyim  
 vāyēkhēzāk hārāvābh b'ērēts  
 Mitsrā'yim (p).  
 18 vāttāvāmōd'nāh ētsēl hāp-  
 pāroth vāl s'phāth hāyōr.  
 19 v'ēth-hāvām hēv'bhīr ōthō  
 lēvārīm miktsēh g'bhūl-  
 Mitsrāyim v'vād-kātsēhū.

b) 1. He will not have compassion upon me. 2. This city shall be desolate without an inhabitant. 3. Thou shalt not covet thy neighbour's house. 4. He will not desert his people.

\* 'There shall not be.'

† 'Every thing in which there was corn.'

‡ The nom. is a fem. noun pl. (the cows).

- (372) 5. The queen will not desert her people. 6. They deserted their people. 7. Ye (*f.*) deserted. 8. We have not deserted our God. 9. I have not deserted this city. 10. The deserted ones (*m.*). 11. Ye (*m.*) shall not covet your neighbours' vineyards. 12. By coveting. 13. From deserting. 14. Being coveted (*f.*). 15. I will not desert this city. 16. Will ye (*f.*) desert these great cities? 17. A man shall leave his father and mother.

CHAP. IX. § 2. *Verbs Ayin Guttural (g<sup>2</sup>).*

373 1. a) The middle radical, being a *Guttural*, of course, takes a *Khateph* where in the regular verb it has *Sh'va*. This is almost always  $\text{ֿ}$ , except after  $\text{ֹ}$ , when it is naturally  $\text{ֿֿ}$ .

b) This rule holds good also of those persons of the *Imperative of Kal*, where the *second radical* of the regular verb has *Sh'va*. The guttural then takes  $\text{ֿֿ}$ , and the preceding vowel *conforms to it*; that is, is  $\text{ֿ}$ .

<i>Regular.</i>	<i>Ayin Guttural.</i>
ki'lû (קִלּוּ)	säy'dû (סַיְדוּ)

374 2. The *Imperfect Middle A* prevails throughout; the *Imperative* also has  $\text{ä}$ : but the *Infin. constr.* retains the *o* (the retention of which in *Imperf.* and *Imperat.* is a rare exception).

375 3. In the *heavy* (or *dageshed*) conjugations (*Piël*, *Pual*, *Hithpaël*) the *general rule for compensation* would require a lengthening of the vowel, to compensate for the *Dagesh*, which the guttural *should* have, if it *could*.

But—

376 a) After  $\text{ֿ}$ , the characteristic *Dagesh* is *usually uncompensated* in the case of  $\text{ה}$ ,  $\text{ח}$ , and  $\text{ע}$ , and sometimes in that of  $\text{ס}$ . The *Dagesh* thus omitted is said to be *implied* or *implicit* (*Dagesh implicitum*).

b) After  $\text{ֿֿ}$ , the *Dagesh* is *always* merely *implied*.

c) After  $\text{ֿֿֿ}$ , we find both (1) *Dagesh implied*, and

(2) a *compensation* of the *Dagesh* by a lengthen- (376)  
ing of the vowel in   .

d) Middle ך always requires the *compensation*: i. e.  
a lengthened vowel.

	<i>Perf.</i>	<i>Inf. cstr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	shākhăt	sh'khōt	sh'khōt	yishkhăt	shōkhēt	377
2 <i>Niph.</i>	nishkhăt	hishshā- khēt	hishshā- khēt	yishshā- khēt	nishkhăt	
3 <i>Piël.</i>	bērēch	bārēch	bārēch	y'bhārēch	m'bhārēch	
4 <i>Pual.</i>	bōrăch	bōrăch	(none)	y'bhōrăch	m'bhōrăch	
5 <i>Hithp.</i>	hithbā- rēch	(as perf.)	(as perf.)	yithbārēch	mithbārēch	

*Past Partcp. of Kal, shākhût.*

☞ But besides *Perf. Piël bērech*, such forms occur as *ziŷām*, 378  
*bērăch*, *cikhēsh*.

(NORMAL FORMS.)

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	<i>Kal.</i>	<i>Niphal.</i>	
<i>Perf.</i>	shākh <sup>a</sup> tāh	nishkh <sup>a</sup> tāh	
<i>Imperat.</i>	sh'khăt, shăkh <sup>a</sup> tî	hishshăkhēt, hishshăkh <sup>a</sup> tî	
<i>Imperf.</i>	yishkhăt, tishkh <sup>a</sup> tî	yishshăkhēt, tishshăkh <sup>a</sup> tî	
	<i>Piël.</i>	<i>Pual.</i>	
<i>Perf.</i>	bērēch (bērăch), bēr'cāh ziŷām, ziŷ <sup>a</sup> māh cikhēsh, cikh <sup>a</sup> shāh	bōrăch ( <i>reg.</i> ) zŷām, zŷ <sup>a</sup> māh	}
<i>Imperat.</i>	bārēch, bār'chî z'ŷōm, zăŷ <sup>a</sup> mî	(none)	
<i>Imperf.</i>	y'bhārēch ( <i>reg.</i> ) y'zăŷēm, t'zăŷ <sup>a</sup> mî, t'zăŷămnāh	y'bhōrăch ( <i>reg.</i> ) y'zŷām, t'zŷ <sup>a</sup> mî	

(In the other conjugations, the only change to be remembered 380  
is the regular one of using a *Khateph*, when the middle radical  
would regularly have *Sh'va*.)

## Vocabulary.

- 381 *To hunger*, רָעַב, rāʿēbh.  
*To mock*, לָעַג, lāʿäg.  
*To slide*, מָעַד, māʿäd.  
*To slay*, שָׁחַט, shākhāt.  
*To loathe*, גָּעַל, gāʿäl.  
*To work*, פָּעַל, pāʿäl.  
*To taste*, טָעַם, tāʿäm.  
*To oppress*, לָחַץ, lākhäts.  
*To laugh*, { צָחַק, tsākhäk.  
                   { שָׁחַק, sākhäk \*.  
*To cry*, { זָעַק, zāʿäk.  
                   { צָעַק, tsāʿäk.  
*To choose*, בָּחַר, bākhär.  
*To traffic*, סָחַר, sākhär.  
*To wax hot*, בָּעַר, bāʿär.  
*To be shaken*, רָעַשׁ, rāʿāsh.  
*To be large*, רָחַב, rākhābh †.  
*To dash*, מָחַץ, mākhäts.
- To minister* (as a priest),  
 [פָּהַן], in Piēl, פָּהַן, cihēn ‡.  
*To be clean*, טָהַר, tāhēr §.  
*To rebuke*, גָּעַר, gāʿär.  
*Virgin*, בְּתוּלָה, b'thûlāh.  
*Daughter*, בַּת, bāth.  
*To form*, יָצַר, yātsär.  
*Leviathan*, לְוִיָּתָן, livyāthān.  
*A ship*, אֲנִיָּה, ʿaniyyāh (decl.  
 10).  
*A step*, צָעַד, tsāʿʿäd (decl.  
 6, d).  
*Ankle*, קָרְסוֹל, kārsoḷ.  
*Ancles* (dual), קָרְסוּלִים, kār-  
 süllā'yim.  
*Head-dress, turban*, פָּאָר, p'ēr  
 (decl. 1, a), but *pl. constr.*  
 pāʿrê.  
*Bridegroom*, חָתָן, khāthān  
 (decl. 4, c).

\* In Piēl, *to play, to sport.*† In Hiphîl, hirkhîb, *to enlarge.*‡ Also = *to make splendid*; al. *to adjust.*§ In Piēl = *to cleanse, to purify.*



## Exercise 37.

<p>a) 1 וַיִּסְפֹּר אֶל־אָבִיו וְאֶל־ אָחִיו וַיִּגְעַר־בוּ אָבִיו וַיֹּאמֶר לוֹ מָה הַחֲלוּם הַזֶּה אֲשֶׁר חֲלַמְתָּ: 2 וַתִּרְעַב כָּל־אָרֶץ מִצְרַיִם וַיִּצְעַק הָעָם אֶל־ פַּרְעֹה לֵלֶחֶם: 3 וְאֵתָהּ יְהוָה תִּשְׁחַק־לָמוּ תִלְעַג לְכָל־גּוֹיִם: 4 שָׁם לוֹיִתָּן זֶה יִצְרָתָ לְשִׁחֻק־בּוֹ: 5 כִּי־ אִישׁ רָמָה אֶת־רַעְיוֹנוֹ וַיֹּאמֶר הֲלֹא מִשְׁחַק אָנִי: 6 בַּחֲר־ לָנוּ אֲנָשִׁים: 7 וְאִם רַע בְּעֵינֵיכֶם לַעֲבֹד אֶת יְהוָה בַּחֲרוּ לָכֶם הַיּוֹם אֶת־מִי תַעֲבֹדוּן אִם אֶת־אֱלֹהִים אֲשֶׁר־עַבְדוּ אֲבוֹתֵיכֶם אֲשֶׁר בְּעֵבֶר הִנְהָר וְאִם אֶת־ אֱלֹהֵי הָאֲמֹרִי אֲשֶׁר אַתֶּם יֹשְׁבִים בְּאֶרֶצָם וְאֲנִכִּי וּבֵיתִי נַעֲבֹד אֶת־יְהוָה: 8 טָעַמָּה כִּי טוֹב סַחֲרָה: 9 הִיתָה כְּאֲנִיּוֹת סוֹחֵר: 10 תִּרְחִיב צַעְדֵי תַחְתֵּי וְלֹא</p>	<p>1 vāy'sāppēr ēl-ābhîv v'el- 382 ēkhāv vāyig'ār-bô<sup>18</sup> ābhîv vāyōmēr lô, māh hākh<sup>a</sup>lôm hāzzēh *shēr khālāmtā (p)? 2 vāttir'ābh cōl-ēr'ets Mits- rāyim vāyits'āk hāvām ēl- Pār'ēh lāllā'khēm (p). 3 v'āttāh Y'hōvāh tishhāk lāmō; til'āg l'chōl-gōyim. 4 shām<sup>2</sup> livyāthān zēh<sup>11</sup> yātsārtā l'sākhēk-bô*. 5 cēn-īsh rimmāh ēth-rēv'ehū v'āmār h<sup>a</sup>lō m'sākhēk ānî? 6 b'khār-lānū *nāshîm. 7 v'im rāv b'venēchēm lā- v'bhōd ēth-Y'hōvāh bāk'rū lāchēm hāyyōm ēth-mî thā- v'bhōdūn, im ēth-<sup>1</sup>lōhîm *shēr-ēabh'dū *bhôthēchēm *shēr b've'bhēr hānnāhār, v'im ēth-<sup>e</sup>lōhē hā'mōrî [the Amo- rites] *shēr āttēm yosh'bhîm b'ārtsām; v'ānōchî ūbhēthî nāv'bhōd ēth-Y'hōvāh. 8 tāv'māh cî tōbh sākhrah. 9 hāy'thā† cā'niyyōth sōkhēr. 10 tārkhîbh tsāv'dî thākhtāi</p>
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\* Or לשׁחַק, Tsere being changed into Segol on account of Makkeph: בוֹ, in it, i. e. in the sea.

† She was, 3rd sing. form of hāyāh.

(382) אָדָּךְ 11	מַעֲדוֹ קָרַסְלִי :	v'lō <sup>a</sup> mā <sup>a</sup> dû kârsüllāi. 11 äch
אֵיבֵי	אֱלֹהִים יִמְחֶזֶן רֹאשׁ אֵיבֵי	<sup>l</sup> lōhîm yimkhäts rōsh öy'bhāv
קָדַדְךָ	שִׁעָר מִתְהַלֵּךְ	kōdkōd sē <sup>a</sup> ār mithhällēch
בְּאֶשְׁמִי :	12 תִּמְחֶזֶן רַגְלֶךָ	bä'shāmāv. 12 timkhäts
בְּדָם	לְשׁוֹן בְּלִבֶּיךָ מֵאֵיבִים	rägl'chā b'dām l'shôn c'lā-
מִנְהוּ :	13 הוּא אֲשֶׁר בָּהוּ	bhè'chā mēöy'bhîm minnēhû*.
בְּבֵית	אֲשֶׁר־בָּנָה שְׁלֹמֹה	13 hū <sup>a</sup> *shēr cihēn bäbbäyith
בִּירוּשָׁלַיִם :	14 פָּחַתָּן יִכְהוּ	*shēr-bānāh † Sh'lōmōh
פָּאֵר :	15 וְזֶה הַדָּבָר אֲשֶׁר	biy'rûshālēm. 14 cëkhāthān
תַּעֲשֶׂה לָהֶם	לְקַדֵּשׁ אֶתְם	y'cähēn p'ēr. 15 v'zēh häddā-
לְכַהֵן לִי :		bār *shēr tä <sup>a</sup> sēh † lāhēm
		l'käddēsh öthām l'chähēn li.

Parse the following forms, and explain their formation.

יְטַהֵר : טַהַר : לְטַהֵר בֵּית יְהוּה : טַהַרְתָּ : מְטַהֵר :  
טַהַר : וַיְטַהְרוּ : הִטַּהֵר :

b) 1. He will be hungry. 2. The virgin, the daughter of Zion, mocks at thee (*m.*). 3. Playing (*partep. f. sing.*). 4. I will choose their ways. 5. Thou (*m.*) art cleansed. 6. Thou hast cleansed. 7. I will waste. 8. We tasted of the honey. 9. They tasted. 10. Ye (*f.*) tasted. 11. Who has tasted? 12. To taste. 13. Being tasted (*m.*). 14. The honey that I tasted. 15. To choose the ways of death. 16. We shall be hungry. 17. We were hungry. 18. Ye (*m.*) were hungry. 19. Who is hungry? 20. Who has mocked the daughter of Jerusalem? 21. Rebuke<sup>18</sup> the lad.

\* *From it = some of it*: l'shôn is *nom.*, and the verb 'shall get' is to be supplied (*Hengstenberg*).

† *Built.*

‡ *Thou shalt do.*

## CHAP. IX. § 3. Verbs Lamed Guttural.

In these verbs either

- a) the final syllable keeps its regular vowel, with 383 *furtive Pathakh* under the guttural:
- b) or the final syllable exchanges its regular vowel for *Pathakh*.
- a) *i*, *o*, *u* (the strong immutable vowels are always retained).
- b) *o* is retained in the *Infin. constr.*  
*o* (being merely lengthened by the *tone*) is changed into *ä* in the *Imperat.* and *Imperf.* of *Kal*.
- c) 1. *e* (when it is the regular vowel of the last syllable) is sometimes retained, sometimes changed into *Pathakh*.  
 2. Usage, however, makes a distinction in these forms: thus

In the *Partcp. Kal* and *Piël* שִׁלַח, מִשְׁלַח is the exclusive form, and the full *Pathakh* first appears in the *constr. state* שִׁלַחַ, מִשְׁלַחַ.

In the *Imperf.* and *Infin. Niph.*, and in the *Perf. Infin.* and *Imperf. Piël*, the form with *ä* is employed at the beginning and in the middle of a period; that with *—*, at the end, and in *Pause*: e. g. יִגְרַע, it is diminished, and יִגְרַע; יִבְקַע, he cleaves, and יִבְקַע; בִּלַע, to swallow.

It may further be observed that the *Infin. absol.* retains *Tsere*, the *Infin. constr.* does not.

The guttural here has simple *Sh'va*, whenever the 384 third radical regularly takes it (because being *Sh'va quiescent* it can remain under a guttural): e. g. שִׁלַחַת. But in the second fem. sing. of the *Perf.* a *helping-Pathakh* takes its place: e. g. שִׁלַחַת.

385 [A compound *Sh'va* (or, *Khateph*) occurs in (1) a few examples of *plur.* 1 of *Perf.* when the tone is thrown forward; (2) before the suffixes *chā, chēm, chēn.*]

	1 <i>Perf.</i>	2 <i>Inf. cstr.</i>	3 <i>Imperat.</i>	4 <i>Imperf.</i>	5 <i>Partcp.</i>
386 1 <i>Kal</i>	shālākh	sh'lōākh	sh'lākh	yishlākh	shōlēākh
2 <i>Niphal</i>	nishlākh	hishshā- lākh	hishshā- lākh	yishshā- lākh	nishlākh
3 <i>Piēl</i>	shillākh	shāllākh	shāllākh	y'shāllākh	m'shāllēākh
4 <i>Pual</i>	shūllākh	shūllākh	(none)	y'shūllākh	m'shūllākh
5 <i>Hiphīl</i>	hishlīākh	hāshlīākh	hāshlākh	yāshlīākh	māshlīākh
6 <i>Hoph.</i>	hōshlākh	hōshlākh	(none)	yōshlākh	mōshlākh
7 <i>Hithp.</i>	hishtāl- lākh	hishtāl- lākh	hishtāl- lākh	yishtāl- lākh	mishtāl- lēākh

*Partcp. Pass. of Kal*, shālūākh. *Infin. absol. (Kal)*, shālōākh; (*Niph.*), nishlōākh; (*Piēl*), shāllēākh; (*Hiphīl*), hāshlēākh.

*Kal Perf.* shālākh, shālākhāt (2 *f.*); and so in the other conjugations, -ākhāt for -ākht.

*Imperat.* sh'lākh, shilkhī, &c.

*Imperf.* nishlākh, tishlākh'nāh; and so in the other conjugations, -ākhnāh.

*Hiphīl Imperf.* yāshlīākh, tāshlīkhī, tāshlākh'nāh.

### Vocabulary.

387 To forget, שָׁחַח, shāchākh.

To hear, שָׁמַע, shāmāy.

To forgive; to pardon, סָלַח, sālākh (with לָ).

To be satisfied, שָׂבַע, sābhāy\*.

To swear, שָׁבַע, shābhāy †  
(prop. by seven victims).

To sacrifice, זָבַח, zābhākh.

To expire, גָּוַע, gāvāy.

To devour, בָּלַע, bālāy.

To sow, plant seed, זָרַע, zārāy.

To slay, טָבַח, tābhākh.

To bud, פָּרַח, pārākh.

To rend, קָרַע, kārāy.

To open, פָּתַח, pāthākh.

\* In *Hiphīl*, to make satisfied; to satisfy.

† In *Niphal*, to bind myself by oath; to swear, promise with an oath.

Good (or ill) deed; benefit, גְּמוּלָה, g'mûl (decl. 1).

Iniquity, עֲוֹן or עָוֹן, 'āvôn or 'āvôn.

Diseases, תַּחֲלוּאִים, tākhlûîm (khālāh, to be sick).

Eagle, נֶשֶׁר, nē'shēr (decl. 6, a), pl. c. nishrê.

Youth, נְעֻרִים, n'êûrîm.

To look, { שָׁקַף, shākāph\*.  
נָבַחַת, nābhāt.

Groaning, אֲנָקָה, 'nākāh (constr. ênkāth).

Prisoner, אֲסִיר, asîr (āsār, to bind).

Thin, דָּק, dāk (f. דִּקָּה, dāk- (387) kāh).

Full, מָלֵא, mālē<sup>a</sup>, f. מְלֵאָה (mālē<sup>a</sup>, to be full).

Rank, luxuriant, בָּרִיא, bārî<sup>a</sup> (pl. f. בְּרִיאַת); bārā, poetit.

Ears of corn, שִׁבְלִים, shibbôîm.

Vine, גִּפְנֹן, gē'phēn.

Vine-shoots, שָׂרִיגִים, sārîgîm.

Pit, בּוֹר, bôr (bûr, to cleave), pl. bôrôth.

Height, מְרוֹם, mārôm.

1. The word עֲדִי is twice construed 'mouth' in the English 388 Bible. Gesenius construes it 'age;' the Septuagint, '(thy) desire' (ἐπιθυμίαν).

2. תְּמוּתָה, t'mûthāh (death, from māvēth), only in ben t'mûthāh, a child of death = one who is condemned to die.

### Exercise 38.

a) 1 בְּרָכִי נַפְשִׁי אֶת־הוֹהָ וְאֶל־תִּשְׁכְּחִי כָל־גְּמוּלוֹי׃  
הַפִּלִּחַ לְכָל־עֲוֹנוֹכִי הָרַפָּא  
לְכָל־תַּחֲלוּאֵיכִי׃ הַמְשִׁבֵּיעַ  
בְּשׂוֹב עֲרִידָה תִּתְחַדֵּשׁ כַּנְּשֶׁר  
נְעֻרֵיכִי׃ 2 בִּי־הַשְׁקִיף

1 bār'chî nāphshî êth-Y'hōvāh, 389  
v'āl-tishc'khî cōl-g'mûlāv:  
hāssōlēākḥ l'chōl-ע-vōnēchî;  
hārōphē<sup>a</sup> † l'chōl-tākḥ<sup>a</sup>lūā-  
y'chî: hāmmāsbiā'ē bāt'tōbh  
עēdyēch; tithkhāddēsh cān-  
nē'shēr n'êûrāy'chî. 2 cī-  
hishkîph mim'm'rôm kōdshō

\* In Hiphîl.

† Who healeth, rōphē<sup>a</sup>, partep. Kal act. of rāphā.

(389) מְמָרוֹם קָדְשׁוֹ יְהוָה מְשָׁמַיִם אֶל-אָרֶץ הַבַּיִת : לְשִׁמּוֹעַ אֲנִקֶּת אֶסִּיר לְפִתְחָ בְּנֵי תְמוֹתָהּ : 3 וְתִבְלַעְנָהּ הַשְּׂבָלִים הַדְּקוֹת אֵת שְׁבַע הַשְּׂבָלִים הַבְּרִיאוֹת וְהַמְּלָאוֹת : 4 מְזַבְּחַ טָבַח : 5 וּבְנִפְּוֹ שְׁלֹשָׁה עָרֵיגִם וְהִיא כְּפָרְחַת : 6 וַיִּשָּׁב רְאוּבֵן אֶל-הַבּוֹר וְהִנֵּה אֵיזִיקֶיךָ בְּבוֹר וַיִּקְרַע אֶת-בְּגָדָיו :	Y'hōvāh ; mishshāmā'yim əl-ě'rēts hibbît ; lishmōāy ěn- kāth āsír, l'phättēākh b'nē th'mûthāh. 3 vättibhlāy'nāh hāshshibb'ōlim hāddākkōth ēth shēbhāy hāshshibb'ōlim hābb'rîōth v'hāmm'lēōth. 4 t'bhōākh tē'bhākh. 5 ūbhāggē'phēn sh'lōshāh sār- rīgim v'hî* ch'phōrā'khāth. 6 vāyyāshābh R'ūbhēn ěl- hābb'ōr v'hīnnēh ěn-Yōsēph bābb'ōr ; vāyyikrāy ěth- b'gādāv.
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b) 1. And Joseph took an oath of the children of Israel.  
2. The land which Elohim swore to Abraham, to Isaac, and to Jacob.  
3. And Jacob expired. 4. He will offer-sacrifices.  
5. I have planted the house of Israel. 6. Every herb seeding seed.  
7. Ye shall sow the land. 8. Ye shall not sow the land.  
9. Seed is sown. 10. The seed sown. 11. I have sown my seeds.  
12. To sow seeds. 13. Thou wilt sow thy land.  
14. The opened door. 15. I will open the door. 16. Opened (*fem. sing.*).

### CHAP. X. Use of the Accents as Stops\*.

(Before the pupil proceeds to the *Weak Verbs*, he may pay some further attention to the accents, which will henceforth be added. For their names and forms, see 85.)

390 In the Hebrew Bible the verses are usually divided into two major divisions. The end of the whole verse is marked by Silluk with two dots (: ) called Soph Pasuk. The middle of the verse, or, as it is properly, the end of the first major division, is marked by Athnakh or Merka Mahpachatum.

\* From Dr. M<sup>c</sup>Caul's Primer.

## GENESIS i. 1.

בְּרֵאשִׁית בָּרָא אֱלֹהִים	b'rēshîth' bārā' 'ĕlōhîm	391
אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:	êth hăsh-shāmā'yim v'êth hāā'rêts	
	the heavens and the earth	

## PSALM ii. 1.

לָמָּה רָגַשׁוּ גּוֹיִם	lām'māh rāg'shû' gôyim'?
וְלֵאמֹיִם יִהְיוּ רִיק:	ûl'ummîm yêh'gû-rîk?
	and nations imagine vanity

## PSALM iv. 5.

רִגְזוּ וְאַל-תִּחְטְאוּ	rigzû v'âl tēkhēfāû
אָמְרוּ בְּלִבְבְּכֶם עַל-מִשְׁפַּבְּכֶם	imrû bhilbhăbhchēm yāl-mishcăb
וְדַמּוּ סֵלָה:	chēm v'dōmmû. sēlāh.
	and be still. Selah.

## PROVERBS x. 1.

מִשְׁלֵי שְׁלֹמֹה	mishlê Sh'lōmōh
בֶּן חָכָם יִשְׂמַח-אָב	bên khāchām y'sămmăkh ābh
וּבֶן כְּסִיל תּוֹגַת	ûbhên c'sîl tûgăth
אָמוֹ:	immô
	of his mother

The lesser subdivisions are marked by the distinctive accents of less power, as in Gen. i. 1. *In the beginning, God created.* After the word *beginning* there is a pause. This pause is expressed by a Tiphkha. This system of interpunction is, however, much more accurate than ours: for it not only denotes a pause, but shows whether the word is connected with, or separated from, the following word in the construction. Thus בְּרֵאשִׁית is separated from the following word בָּרָא, whereas this word בָּרָא has a conjunctive accent, because the verb is naturally connected with its nominative אֱלֹהִים. This latter word אֱלֹהִים has again a distinctive, which separates it from the following word. It might appear that a

(392) pause after the word *God* is misplaced; but it is the strictly logical division of the sentence. 1. *The fact of creation.* 2. *The things created.* It also lays the emphasis upon *God* as the Creator. *In the beginning, created God—the heavens, and the earth.* In the second example, the verb and nominative  $\text{וַיִּבְרָא}$  are connected in the same way by a conjunctive accent. But in the second member, the similar connexion between the verb and accusative is noted by a line between the words, which is called *Makkeph*. In this case the first word  $\text{וַיִּבְרָא}$  has no accent. The small perpendicular line to the left of the *Segol* is called *Metheg* (48), and shows that  $\text{וַיִּבְרָא}$  is a separate syllable.

393 In placing the accents, the first step is to place the *Silluk* at the end of the verse or sentence, just as in English the full stop is the most important. The next, is to place the *Athnakh*, and then the various minor distinctives. The whole verse is looked upon as a territory under the dominion of *Silluk*, though his immediate domination extends only to *Athnakh*. The dominion of *Athnakh* extends to the beginning of the verse. The nearer any minor distinctive is to *Silluk* or *Athnakh*, so much the less is its distinctive power. The accents are not selected arbitrarily, but have a regular order of consecution. *SILLUK* has next to it *Tiphkha*, then *Zakeph*. *ATHNAKH* takes next to it *Tiphkha*, then *T'bhira*, then *Zakeph*, then *Segolta*. *Segolta* takes *Zarka R'bhia*. *Zakeph* takes *Pashta*, *R'bhia*, &c.

394 The *Conjunctives* or *Servants* are also subject to rule, according to which they have their peculiar masters—

<i>Munakh</i> serves	{	Athnakh Segolta Zakeph katon R'bhia Zarka	<i>Mercha</i> serves	{	Silluk Tiphkha Pashta Zarka T'bhira
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*Darga* serves *T'bhira*. *Kadma* serves *Geresh*.



## ESTHER vi. 1—4.

א	בַּלַּיְלָהָ הָהוּא נִדְדָה שְׁנַת הַמֶּלֶךְ וַיֹּאמֶר לְהָבִיא אֶת־ סֵפֶר הַזְּכֵרֹנוֹת דִּבְרֵי הַיָּמִים וַיְהִיו נִקְרָאִים לִפְנֵי ב	1	Bállä'y'lah hähû <sup>e</sup> näd'däh sh'näth (39-1) In the night the same fled the sleep hämmě'lēch väyyō'mēr l'häbhî' <sup>e</sup> ëth- of the king and he said to bring the sē'phēr häzzichrônôth' dibhré' book of the records the words of häyyämîm' väyyihyû' nikrâim' liphné' days and they were read before
ב	הַמֶּלֶךְ: וַיִּמָּצֵא כָּתוּב אֲשֶׁר הַנִּיד מְרַדְּכֵי עַל־בִּגְתָּנָא וּתְרֵשׁ שְׁנֵי סְרִיסֵי הַמֶּלֶךְ מִשְׁמֵרֵי הַסֹּף אֲשֶׁר בְּקִשׁוּ לְשַׁלַּח יָד בַּמֶּלֶךְ ג	2	hämmě'lēch. väyyimmätsé' cāthûbh' the king. and it was found written ashēr higgîd' Mörd'chäi yäl-Bigthā'nâ that had told of vāthš'rēsh sh'nē sār'sisé' hämmě'lēch and two chamberlains of the king mishshōm'ré' hässäph' ashēr of the keepers of the threshold who bikshû lishlōäkh yād bämmě'lēch sought to send a hand on the king
ג	אֶחָשׁוּרׁוֹשׁ: וַיֹּאמֶר הַמֶּלֶךְ כִּי־נַעֲשָׂה יָקָר וְגִדּוּלָה לְמֶרְדֵּכַי עַל־זֶה וַיֹּאמְרוּ גַּעֲרֵי הַמֶּלֶךְ מִשְׁרָתָיו לֹא־נַעֲשָׂה עִמּוֹ דָּבָר:	3	akhäshvērôsh. väyyōmēr hämmě'lēch Ahasuerus. and said the king mäh-näy <sup>asāh</sup> y'kār ûg'dûlāh what hath been done honour and dignity l'Mörd'chäi yäl-zēh, väyyōm'rû to Mordecai for this and they said nä'y <sup>aré</sup> ' hämmě'lēch m'shār'thāv the young men of the king his servants lō-nä'y <sup>asāh</sup> ' yimmô dābhār'. not have been done with him a thing.
ד	וַיֹּאמֶר הַמֶּלֶךְ מִי בַחֲצַר וְהַמֵּן בָּא לְחַצֵּר בֵּית־ הַמֶּלֶךְ הַחַיִּצּוֹנָה לֵאמֹר לְמַלְכֵךְ לְתַלוֹת אֶת־מְרַדְּכֵי עַל־הָעֵץ אֲשֶׁר־הֵכִין לוֹ:	4	väyyōmēr hämmě'lēch mí bhëkhätsēr and he said the king who in the court v'Hämān bā läkhätsār and Haman was come to the court bêth-hämmě'lēch häkhîtsônāh lēmōr of the house of the king the outer to say lämmě'lēch lithlôth ëth-Mörd'chäi to the king to hang Mordecai yäl-hārëts ashēr-hëchîn upon the tree which he had prepared lō. for him.

Note 1. v. 2, over the *Vav* in אֶחָשׁוּרׁוֹשׁ there is an asterisk. 395  
If the reader looks to the foot of the page (in a Hebrew Bible)

(395) he will find the Hebrew letters נ"א רש, which signifies that in another copy the last syllable of Ahasuerus is written without a *Vav*. נ"א are the initials of נסחא אחרנא, *another copy*.

Note 2. In verses 3 and 4, the הַמְלִיךְ has in appearance two accents, but in reality only one. Pashta being postpositive, must be placed over the last letter. But as not the last syllable, but the penultimate has the accent, it is repeated in order to show the tone-syllable.

Note 3. In verse 3, the word וַיֹּאמְרוּ, and in verse 4, the word הַחֲצוֹנָה has two different accents. In such cases, the last of the two shows the tone-syllable. The other is only Euphonic.

Note 4. In syllables like שְׁנַת in verse 1, the accent is placed as if *Sh'va* formed a syllable. This is also the case with the compound *Sh'vas*.

## RUTH iii. 5.

וַתֹּמַר	אֵלַי	כֹּל	אֲשֶׁר-	vättömër	elēäh	cōl	ashër-
				and she said	to her	all	that
תֹּאמְרִי	אֵלַי	אֶעֱשֶׂה		tōm'rî	elāi	ě'sēh	
				Thou wilt say	to me	I will do	

396 After the fifth word in this example, there are two points without consonants with a circle over them. By looking to the foot of the page, you find the consonants belonging to them אֵלַי, which, with the points written in the text, make אֵלַי, *ē-lai, to me*. This is said to be *k'rî (read)*, though not *c'thîbh (written)*. The transcriber had omitted the three consonants; and though the Jewish tradition was, that they ought to be a part of the text, they did not dare to put them in, but noted them at the foot of the page. This example shows what is meant by the words *k'rî* and *c'thîbh*; *c'thîbh* is *written*, and applies to the word as it stands in the text; *k'rî* signifies *read*, and refers to the reading at the foot of the page, which the Jews prefer. Verse 12, there is an example of a word written, but not read.

וְעַתָּה	כִּי	אִמְנֵם	כִּי	אִם	v'yättāh	cî	ōmnām	cî
					and now	that	it is true	that
גֹּאֵל	אֶנְכִי				gōēl	ānōchî		
					a redeemer	am I		

Here the fifth word **אם** has no vowel. The masoretic note 397 at the foot of the page is **כתִּיב וְלֹא קָרִי**, c'thibh v'lo k'ri, written, but not read. Here the two letters were put in, and though the Jews consider them as no part of the text, they suffer them to remain. These two examples serve to show the scrupulosity with which the Jews copied their manuscripts. The word **נָאֵל** also has a reference to the foot of the page, which tells us, that in other copies the Gimel has not got a Dagesh.

### CHAP. XI. § 1. Verbs Double Ayin (עָ).

Example **קָבַב**, sābhābh, to go about. Paradigm: Appendix E, pp. 17, 18.

#### Short Paradigms.

	1 Perf.	2 Inf.cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	sābh	sōbh	sōbh	yāsōbh (yissōbh)	sōbhēbh	398
2 Niph.	nāsābh	hissābh	hissābh	yissābh	nāsābh	
3 Poël*	sōbhēbh	sōbhēbh	sōbhēbh	y'sōbhēbh	m'sōbhēbh	
4 Poal	sōbhābh	sōbhābh	(none)	y'sōbhābh	m'sōbhābh	
5 Hiph.	hēsēbh	hāsēbh	hāsēbh	yāsēbh (yässēbh)	mēsēbh	
6 Hoph.	hūsābh	hūsābh	(none)	yūsābh (yüssābh)	mūsābh	

Past Partcp. of Kal, sābhūbh.

Normal Forms.—(No irregularity in the other conjugations.) 399

	1 Perf.	3 Imperat.	4 Imperf.	
1 Kal	sābh	sōbh	yāsōbh	yissōbh
	sāb'bāh	sōb'bî	tāsōb'bî	tiss'bhî
	sābbô'thā	sübbènāh	t'sübbènāh	tissōbh'nāh
2 Niph'al	nāsābh	hissābh	yissābh	
	nāsāb'bāh	hissābbî	tissā'bbî	
	n'sābbô'thā	hissābbènāh	tissābbènāh	

\* This conjugation and its Passive are called here *Poël*, *Poal*, instead of *Piël*, *Pual*, because they have the vowels ó—ē, ó—ā, instead of i—ē, ü—ā.

(399)

	1 Perf.	3 Imperat.	4 Imperf.	
3 <i>Hiphíl</i>	hēsēbh	hāsēbh	yāsēbh	yässēbh
	hēsēb'bāh	hāsēb'bî	tāsēbbî	
	h <sup>a</sup> sibbôthā	h <sup>a</sup> sibbènāh	t'sibbènāh	
6 <i>Hoph.</i>	hûsābh		yûsābh	yûssābh
	hûsāb'bāh	(none)	tûsāb'bî	
	hûsābbôthā		tûsābbènāh	

Imperf. with *Vav conversive* (*Kal*) vāyyāsōbh ; (*Hiph.*) vāyyāsēbh.

400 a) The principal irregularity of these verbs is this, that before an *affirmative* the two *identical* letters of the root are pronounced as one, *doubled by strong Dagesh*, and that, even when a *full vowel* would regularly stand between them: סָבִי for סְבִי.

b) When there is no *affirmative*, the final consonant is *thrown away*: סָב (since סְב is impossible).

c) Those forms are *not* contracted, which contain unchangeable vowels, or a *Dagesh forte*; as, סָבִיב, סוּבִיב, סָבִיב.

401 The stem, which is thus rendered monosyllabic, takes, throughout, the vowel which the full form would have in its *second* syllable; as, indeed, even in the regular verb, it is this vowel that characterizes the form: e. g. סָב for סְבִיב; *Infin.* סֹב for סָבִיב; *Hiph.* הִסִיב for הִסְבִיב (comp. note on 5).

402 When the *affirmative* begins with a consonant (ג, ת), a vowel is inserted before it, in order to render audible the *Dagesh* of the final radical. This vowel in the Perf. is ו, in the Imperat. and Imperf. י: e. g. סָבִיב, Imperf. תִּסְבִיבֶינָה (sābbô'thā, t'sūbbènāh).

403 The preformatives of *Imperf. Kal*, *Perf. Niphal*,

and of *Hiphil* and *Hophal*, which, in consequence of (403) the contraction, stand in a simple syllable (יִסְבּ instead of יִסְבֵּב), take, instead of the *short* vowel of the regular form, the corresponding *long* one. Hence, *Imperf.* יִסֵּב for יִסְבֵּב = יִסְבֵּב; *Imperf. Middle A*, יִמַּר for יִמָּרר; *Hiph.* הִסֵּב for הִסְבֵּב, *Infin.* הִסֵּב for הִסְבֵּב; *Hoph.* הוֹסֵב for הוֹסְבֵּב. This long vowel (except ו in *Hophal*) is changeable †.

There is still another mode of constructing these forms (the 404 common one in *Chaldee*), which consists in a *sharp* pronunciation of the first syllable and a consequent doubling of the *first* radical by *Dagesh*: e. g. *Imperf. Kal* יִסֵּב for יִסְבֵּב, *Imperf. Hiph.* יִתֵּם for יִתְּמֵם, *Hoph.* יִכֵּת for יִכְּתֵת. These forms do not usually take *Dagesh* in the final letter on receiving an accession, as יִקְרִי, they bow themselves (from קָרַר), as if the doubling of the first letter were a sufficient compensation. They therefore omit also the vowels ו and וֹ: e. g. תִּצְלֵנָה (from צָלַל). The Paradigm exhibits this form by the side of the other in *Imperf. Kal*.

- a) The *tone* has this peculiarity, that it is not 405 thrown forward upon the formative syllables beginning with a vowel ( $\bar{a}$ ,  $\acute{u}$ ,  $\hat{i}$ ), but remains before them on the stem-syllable, as סֵבִי.
- b) Before the other affirmatives, it rests upon the

† Many of these contractions are founded on more ancient forms than those of the regular verb. Thus יִסֵּב stands for יִסְבֵּב, with  $\check{a}$  under the preformative, as in the regular Arabic form (Hebrew יִקְטֵל, from יִקְטֵל; the  $\check{a}$  appears also in verbs *Pe guttural*, especially in verbs *Pe Aleph* and *Ayin Vav*). *Hiph.* הִסֵּב for הִסְבֵּב has in the contracted stem-syllable the shorter and more original  $\bar{e}$  (like the Aram. אִקְטֵל, see Ges.); *Perf.* נִסַּב for נִסְבֵּב; *Imperf. Niph.* יִסֵּב for יִסְבֵּב: comp. יִקְטֵל. See Ges.

(405) inserted syllables  $\acute{o}$  and (י־)  $\grave{e}$  (except in the case of הָם, הֵן, which always take the tone); and in consequence of this the vowels of the word are shortened, as תִּסְבֵּי, תִּסְבֵּינָה; הִסְבֵּה, but הִסְבִּיחַ.

406 Instead of *Piël*, *Pual*, *Hithpaël*, and in the same signification, is found, in numerous verbs of this kind, the unfrequent conjugation called (from its vowels  $\acute{o}$ — $\bar{e}$ ) *Poël*, with its Passive and Reflexive: e. g. עוֹלֵל, *to treat one ill*, Pass. עוּלָל, Reflex. הִתְעוּלָל (from עָלַל): in some is found the rare conjugation (so called from its form and vowels) *Pilpel*, as גָּלְגַל, *to roll*; הִתְגַּלְגַּל, *to roll oneself* (from גָּלַל); Pass. שִׁעֲשַׁע, *to be caressed* (from שָׁעַע). They are inflected regularly like *Piël*.

#### ADDITIONAL REMARKS (for reference).

407 a) *On Kal.*] Some further peculiarities are:

1) *Perfect* with *Kholem*.

2) *Infin.*, *Imperat.*, and *Imperf.* with *Pathakh*.

☞ The *Kholem* of the *Infin.*, *Imperat.*, and *Imperf.*, being a changeable vowel, is written defectively (with a few exceptions principally in the later writers), and shortened into *Kamets Khateph* or *Kibbutz*, whenever it loses the tone; as *Infin.* בָּהֲקֹוּ, *to rejoice* (Job), with suffix בָּהֲקֹוּ, when he founded; *Imperat.* הֲיִנִּי, *pity me*; *Imperf.* with *Vav* convers. וַיִּסָּב, with suffix וַיִּסָּב, he lays them waste.

b) *Niphal.*] Besides the most usual form with *Pathakh* in the second syllable, as given in the Paradigm, there is another with *Tsere*, and a third with *Kholem* (analogous to יָלַל, יָרָא, קָטַל), extending through the whole conjugation: (1) e. g. *Perf.* נִקְלָ (also נִקְלָה), *it is a light thing*; *Infin.* הִמָּס, *to melt*; *Partep.* נִמָּס, *wasted away*.

(2) נִגְלָו, *they are rolled together*; *Infin. absol.* הִבּוּ, *be*

plundered; Imperat. הִרְמוּ, take yourselves up; Imperf. (407)  
תִּרְמִי.

- c) *Hiphil and Hophal.*] (1) Instead of *Tsere* the final syllable has sometimes *Pathakh*, especially with gutturals, as הִמַּר; *Infin.* הִבַּר, to cleanse; (2) but also without a guttural, as הִרַק; *Plur.* הִסְבּוּ; *Partcp.* מִצֵּל, shadowing.

The *Imperfect* with *retracted tone* takes the form יִסְדֵּךְ, he protects; וַיִּגֹּל, and he rolled.

It may be remarked in general, that verbs *Double Ayin* are 408 very nearly related to verbs *Ayin Var*, as appears even from the similarity in their conjugations, which are parallel throughout.

In form the verb עָע is generally shorter than the other (comp. יִסַּב and יִקוּם, יִסְבּוּ and יִקוּמוּ). In some cases they have precisely the same form as in the *Imperf. convers.* of *Kal* and *Hiphil*, in *Hophal*, and in the unfrequent conjugations. On account of this relation, they have sometimes borrowed forms from each other: e. g. יִרוּן for יִרֹן, he rejoices.

Along with the contracted forms there are found, especially 409 in certain conjugations and tenses, others which are wholly regular: e. g. *Perf. Kal* בָּזַז, to plunder, *Plur.* בָּזְזוּ, בָּזְזוּנוּ (also בָּזְזוּנוּ); *Infin.* סָבַב and סָבַב; *Imperf.* יִחַנֵּן, he is gracious, elsewhere יַחֵן. *Hiph.* הִרְנִין, *Imperf.* יִרְנִין, he will rejoice (which is never contracted); *Partcp.* מִשְׁמִים, astonished. Sometimes the full form appears to be emphatic.

Although the affirmatives here do not attract the tone, yet it 410 is thrown on them when suffixes are appended, as סָבַבְנִי, סָבַבְתִּי. Before *Dagesh*, *Kholem* in the *Imperf.* becomes *Kibbutz*, less frequently *Kamets-Khatuph*; *Tsere* in *Hiph.* becomes *Khirik* (after the analogy of תִּסְבְּיָנָה, תִּסְבְּוֹתָ); the preformatives then, in place of the full vowel, take *Sh'va*: e. g. יִסְבְּנִי, יִסְבְּוֹהוּ; *Hiph.* יִסְבְּנִי.

## Vocabulary.

- 411 To curse, אָרַר, ārār.  
 To take prey; to spoil, plunder, בָּזַז, bāzāz.  
 To roll, גָּלַל, gālāl\*.  
 To cover, protect, גָּנַן, gānān.  
 To be weak, דָּלַל, dālāl.  
 To be silent, דָּמַם, dāmām.  
 To be clean, זָכַח, zāchāch.  
 To be wounded, † קָלַל, khālāl.  
 To be hot, קָהַם, khāmām.  
 To be gracious, קָנַן, khānān.  
 To be broken, קָתַת, khāthāth.  
 To beat (down); crush; to rout, קָתַת, cāthāth.  
 To be completed or ended; to cease, תָּמַם, tāmām †.  
 To lick, lap, לָקַק, lākāk.  
 To measure, מָדַד, mādād.  
 To melt; to faint, מָסַס, māsās §.  
 To be in bitterness, מָרַר, mārār.  
 To feel, מָשַׁשׁ, māshāsh.  
 To flee, נָדַד, nādād.  
 To turn oneself; to go round; to surround, סָבַב, sābhābh.
- To cover, conceal; to protect, סָכַח, sāchāch.  
 To cast up a mound, a way, סָלַל, sālāl.  
 To tie up; to bind, צָרַר, tsārār.  
 To be light; to be lessened or abated, קָלַל, kālāl.  
 To shout (for joy), רָנַן, rānān.  
 To err, שָׁגַג, shāgāg.  
 To carry off; to spoil, שָׁלַל, shālāl.  
 To be desolate; to desolate, שָׁמַם, shāmām.  
 Desolation, חָרַב, khōrēbh.  
 For ever, לָנֶצַח, lānē'tsākh (nētsākh, a subst. = strength, perpetuity).  
 To destroy, נָתַשׁ, nāthāsh.  
 A door, דֶּלֶת, dē'lēth.  
 Hinge, צִיר, tsîr.  
 Bed, { מִטָּה, mittāh (a n) ||.  
 { מִשְׁכָּב, mīshcābh (a).

\* Also עָלַל, not used in Kal: in Poēl, to affect painfully, with לָ.

† In Hiph. to begin. Probably the first meaning is to open.

‡ In Hiph. to complete; to finish.

§ Regular in many forms: as are nādād and several others.

|| Nātāh, to stretch out; shāchābh, to lie down.



Supplication, תַּחֲנוּן, tākh <sup>a</sup> nûn (pl. <i>îm</i> or <i>ôth</i> ); khānān, to be gracious.	To mourn, סָפַד, sāphād.	} (411)
To pierce, דָּקַר, dākār.	Mourning, מִסְפָּד, mispēd (a).	
Only (son), יָחִיד, yākhîd.	First-born, בְּכוֹר, b'chôr (bā- chār, to be early).	
	A dog, בְּלֶבֶב, cē'lēbh.	

לְמַעַן (for מַעֲנֶה, *intent, purpose*), occurs only with לְ (for the sake of); with suffixes, לְמַעְנֵי, *for my sake, &c.*

## Exercise 39.

- 1 412 | תָּמוּ הַרְבּוֹת לְנֹצַח וְעַרְיָם נִתְשַׁת אַבְד וְזָכַרְם \* | הָאֹיִב \*  
הֵמָּה: | 2 הַדֹּלֵת תְּסוּב 21 | עַל צִירָה וְעֵצֵל עַל־מִטָּתוֹ:  
3 אָמְרוּ בְּלִבְבְּכֶם עַל־מִשְׁפַּבְּכֶם וְדָמוֹ סָלַח: | 4 דוֹמְמָתִי  
נַפְשִׁי בְּנַמַּל עָלַי אָמוֹ: | 5 קְלוּ הַפִּים מֵעַל הָאָרֶץ:  
6 עֵינַי עוֹלֵלָה לְנַפְשִׁי מִכָּל בְּנוֹת עִירִי: | 7 בְּגִי יַעֲקֹב  
יִבּוֹז הָעִיר: | 8 וְשִׁפְכֹתַי עַל־בֵּית דָּוִד וְעַל | יוֹשֵׁב יְרוּשָׁלַם  
רוּחַ חַו וְתַחֲנוּנִים וְהִבִּישׁוּ אֵלַי אֵת אֲשֶׁר־דִּקְרוּ וְסָפְדוּ  
עָלַי כְּמִסְפָּד עַל־הַיָּחִיד וְהִמְרָ עָלַי כְּהִמְרָ עַל־הַבְּכוֹר:  
9 וְכוֹשׁ יֶלֶד אֶת־נְמֹרֵד הוּא הֵחֵל לִהְיוֹת † גִּבּוֹר בְּאָרֶץ:  
10 גְּנוּתִי אֶל־הָעִיר הַזֹּאת לְמַעְנֵי וְלְמַעַן דָּוִד עַבְדִּי:  
11 בְּמָקוֹם אֲשֶׁר 6 | לִקְרוּ הַכְּלָבִים אֶת־דַּם נְבוֹת יִלְקוּ  
הַכְּלָבִים אֶת־דָּמָךְ גַּם־אֶתָּה:

\* This difficult verse is best explained thus: (1) the *nominative*, 'the enemy' (which some consider the *vocative*), must be considered as a *nominativus pendens*, just stating, who are the *subject* of the discourse. *The enemy = as to the enemy, &c.* (2) In *nāthāshtā* the Psalmist is addressing Jehovah. (3) *hēm-mah* (they), which is construed in our version *with them*, must be considered *nom.* to *ābh'dú* understood.

† *Infin. constr.* of *hāyāh, to be*, with לְ prefixed.

- (412) *b*) 1. The enemy (*pl.*) plundered the city. 2. The city will be plundered. 3. The great cities were plundered. \*3. Thou shalt not plunder this city. 4. Those who are shearing his flock. 5. I am very weak. 6. My eyes are weak. 7. We are very weak. 8. Our brethren have made-faint our hearts. 9. They flee (*regular*) from me. 10. Does not the door turn upon its hinge?

CHAP. XI. § 2. *Verbs Pe Nun.*

413 The principal anomaly of this class of verbs is that the *Nun*, when it would close a syllable, is *assimilated* to the following consonant. Sometimes also an *initial Nun* is dropt.

414 I. The *assimilation* of *Nun* takes place (*a*) in the *Imperfect* of *Kal*. The second vowel is most commonly *ō*, sometimes *ǎ*: *ē* occurs only in *yittēn* (= *yintēn*), from *nāthän*, *to give*: (*b*) in the *Perfect* of *Niphal*; (*c*) throughout *Hiphil* and *Hophal* (which has always *Kibbuts*).

II. *a*) The *Imperat.* and *Infin. constr.* often drop the *Nun* (by *aphæresis*), as *găsh* for *n`găsh*,  $\Psi_{\dot{\bar{a}}}$  for  $\Psi_{\dot{\bar{a}}\bar{n}}$ .

*b*) The *Infin.* then, however, usually appends the feminine ending *ěth* (the accent being on the *penult.*); after a guttural, *ăth*: as  $\mathfrak{T}\Psi_{\dot{\bar{a}}}$  (*gě'shěth*),  $\mathfrak{T}\mathfrak{Y}_{\dot{\bar{a}}}$  (*gă'yăth*), from *nāgăy*, *to touch*.

*c*) The *Imperative* has usually *ǎ*, but sometimes *ē* (as in *tēn*, *give*, from *nāthän*). It frequently takes the lengthened form with appended *h*: *t'nāh*, *give up* ( $\mathfrak{T}\mathfrak{T}_{\dot{\bar{a}}}$ ).

415 The characteristic of these verbs, in all the forms which have a *preformative*, is *Dagesh* following the *preformative* in the second radical; but, as we shall see, some forms of verbs *Pe Yod*, and even of verbs *double Ayin*, resemble them in this.

416 The *Nun* is *nearly always* retained in the forms enumerated in I., II., *when the second radical is a*

*guttural* (as *yinkhāl*, *he will possess*). In other cases (416) the retention of it is comparatively rare, *never* occurring in *Niphal*, and very seldom in *Hiphil* and *Hophal*.

Similar anomalies are in part exhibited by  $\text{קָח}$  417 (*lākākh*), *to take*; *Lamed* being *assimilated* or *dropt* like the *Nun*.

*Imperf.* *yikkākh*. *Imperat.* *kākh* (seldom *l'kākh*). *Infin. constr.* *kā'khāth*. *Hoph. Imperf.* *yūkkākh*.—*Niphal*, however, is always *nilkākh*.

*Nāthān* ( $\text{נָתַן}$ ), *to give*, is peculiar in *assimilating* 418 the *final* as well as the *initial Nun*. Thus, *nāthāttî*, *têth*, for *nāthāntî*, *tē'nēth* (*Infin. constr.*).—On the *Imperf.* see above, I.

Example  $\text{נָגַשׁ}$ , *nāgāsh*, *to approach*: see Appendix E, p. 20.

#### Short Paradigms.

[The regular forms are in italics ]

	<i>Perf.</i>	<i>Inf. constr.</i>	<i>Imperat.</i>	<i>Imperf.</i>	<i>Partcp.</i>	
1 <i>Kal</i>	<i>nāgāsh</i>	<i>gē'shēth</i>	<i>gāsh</i>	<i>yiggāsh</i>	<i>nōgēsh</i>	419
2 <i>Niphal</i>	<i>niggāsh</i>	<i>hinnāgēsh</i>	<i>hinnāgēsh</i>	<i>yinnāgēsh</i>	<i>niggāsh</i>	
3 <i>Hiphil</i>	<i>higgāsh</i>	<i>hāggāsh</i>	<i>hāggēsh</i>	<i>yāggāsh</i>	<i>māggāsh</i>	
4 <i>Hophal</i>	<i>hūggāsh</i>	<i>hūggāsh</i>	(none)	<i>yūggāsh</i>	<i>mūggāsh</i>	

#### *Past partcp. of Kal, nāgūsh.*

*Infin. absol.* 1) *nāgōsh*, 2) *hinnāgōsh*, 3) *hāggēsh*.

*Imperat.* (*Kal*) *gāsh*                      *g'shî*                      *gāshnāh*  
 (*Niph.*) *hinnāgēsh*    *hinnāg'shî*    *hinnāgēsh'nāh*  
 (*Hiph.*) *hāggēsh*        *hāggāshî*        *hāggēsh'nāh*

The other tenses are conjugated regularly. See Paradigm in Appendix E.

#### On the *Jussive* and *Cohortative* forms of Verbs.

*Jussive.*] The *jussive* is a form of the Imperfect, 420 which occurs only in the *second* and *third* persons. In verbs *Lamed He* this form is called the *apocopated Imperfect*, because the shortening consists in the

(420) *cutting off* (apocōpê) of the *final He*; from these the name is extended to all verbs. The jussive is often not distinguished orthographically from the indicative; *where it is*, it will be pointed out. The *Imperative* is also *apocopated*.

421 *Cohortative.*] The *first person* of the *Imperfect* and the persons of the *Imperative* sometimes take a *paragogic He* (āh); this syllable has the tone wherever the affirmatives *û*, *î* would have it, and therefore shorten the final vowel of the root, just as those terminations do: hence for *ěshmōr* we have *ěshm'rāh* (אֲשַׁמְרֶה). As *āh* appended to an *acc.* denotes *direction*, so here it denotes a *direction, tendency, or effort* of the *will*.

### Vocabulary.

422 To guard, watch, preserve, נָצַר, nātsār.	To overtake [נָשַׁג], nāsāg (in Hiph.).
To deliver, נָצַל, nātsāl*.	To take, לָקַח, lākākh.
To come near, to approach, נִגַּשׁ, nāgāsh.	To overthrow, סָלַף, sālāph (in Piël).
To bite, נָשַׁח, nāshāch.	To tear, טָרַף, tārāph.
To tell † [נָגַד, nāgād = to be clear?].	A lion, אָרִי and אַרְיָה, *rī and āryēh.
To look, נָבַט, nābhāt ‡.	To crush, פָּרַק, pārāk.
To touch, נָגַע, nāgāʿ (constr. with בְּ, &c.).	A serpent, נָחָשׁ, nākhāsh (decl. 4).
To forsake, נָטַשׁ, nātāsh	Extremity; heel, עֲקֵב, ʿākēbh (decl. 5, c: but taking <i>Khirik</i> under the first rad. in constr. pl. instead of <i>Pa- thakh</i> ).
To give, נָתַן, nāthān.	
To fade, נָבַל, nābhāl.	
To kiss, נָשַׁק, nāshāk.	

\* In Hiphîl: in Kal, to strip off; then, to deliver.

† In Hiphîl = to make clear (higgâd).

‡ In Hiphîl: once in Piël.

Those two = them both, שְׁנֵיהֶם, sh'nêhēm (numeral in constr. state with suffix, 204).

Right hand, יָמִין, yāmîn (decl. 3, a).

Left hand, שְׂמָאל, s'mōl.

To tremble, רָעַד, rā'ād. (422)

To smoke, עָשָׁן, 'āshān.

Season, עֵת, 'ēth (yit-tō, &c.).

Leaf, עֵלֶה, 'ālēh (decl. 9).

To divide; to sing hymns, זָמַר, zāmār.

### Exercise 40.

- a) 1 צָדְקָה תִצְרַח תִּסְדֹּד וְרָשָׁעָה תִסְלַף חַטָּאת : 423  
 2 פֹּו־יִמְרֶה בְּאֶרְיָה נַפְשִׁי פָּרַק וְאִין מִצִּיל : 3 וַיִּבְשׂוּ  
 אֶל־הָאִישׁ אֲשֶׁר עַל־בַּיִת יוֹסֵף וַיִּדְבְּרוּ אֵלָיו פֶּתַח הַבַּיִת \* 6 :  
 4 יְהִי־דוֹ \* נָחַשׁ עַל־דֶּרֶךְ שְׂפִיפֹן עַל־אֶרֶץ הַנְּשִׂוָּה עֲקֹבֵי־  
 סוּם וַיִּפֹּל רֶכְבּוֹ אַחֲזֹר : 5 וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם אֶת־  
 אֶפְרַיִם בְּיָמֵינוּ מִשְׂמָאל יִשְׂרָאֵל וְאֶת־מְנַשֶּׁה בְּשְׂמָאלוֹ מִיָּמִין  
 יִשְׂרָאֵל וַיִּגַּשׁ אֵלָיו † : 6 לֵמָּה לֹא־הִגַּדְתָּ לִּי כִי אֲשַׁתְּךָ  
 הִיא : 7 הַשָּׁמַיִם מוֹסְפֵרִים כְּבוֹד־אֵל † וּמַעֲשֵׂה יָדָיו כְּמוֹד  
 הַרְקִיעַ : 8 זָמְרוּ לַיהוָה יֹשֵׁב צִיּוֹן הַגִּידוּ בְּעַמִּים עֲלִילוֹתַי :  
 9 הַבִּיטוּ אֵלָיו וְנִהְרוּ וּפְנִיָּהֶם אֶל־יַחֲפְרוּ : 10 הַמְבִיט §  
 לְאַרְצָ וְתִרְעַר יַבֵּעַ בַּהָרִים וַיַּעֲשֶׂנוּ : 11 צְדָקַת הַתָּמִים  
 תִּישַׁר דְּרָכּוֹ וּבְרַשְׁעָתוֹ יִפֹּל רָשָׁע : 12 שְׁמַע בְּנֵי  
 מוֹסֵר אָבִיךָ וְאֶל־תִּפְשׁ תּוֹרַת אִמְךָ : 13 כִּי לֹא יִמָּשׁ  
 יְהוָה עִמּוֹ וְנִחַלְתּוֹ לֹא יַעֲזֹב : 14 וְהָיָה כַּעֲזֹ  
 שְׂתוֹל עַל־פְּלִגְיָמִים אֲשֶׁר פָּרְיוֹ | יִתֵּן בְּעֵתוֹ וְעֲלֵהוּ

\* Shall be.

† 228, p. 80.

‡ m'säppēr, 5, 3.

§ A partecp. descriptive of Jehovah.

- (423) לֹא־יִבּוֹל׃ 15 אָרַר אֶתְּךָ מִן־הָאֲדָמָה אֲשֶׁר פָּצַתָּהּ  
 אֶת־פִּיהָ לִקְחַת אֶת־דָּמִי אֶחָד מִיָּדְךָ׃ 16 וַיֹּאמֶר אֵלָיו  
 אָבִיו גְּשֶׁה־נָּא \* וְשָׁקָה לִי \* בְּנִי וַיִּגַּשׁ וַיִּשְׁקֶלְלוּ׃ † 17 יִרְדָּף  
 אוֹיֵב נַפְשִׁי וַיִּשַׁג וַיִּרְמַס לָאָרֶץ חַיִּי וּכְבוֹדִי לַעֲפָר יִשְׁבֹּן  
 סִלָּה׃ 18 וְאֵל־יִבְטַח אֶתְכֶם הַזְּקִיחֹו אֱלֹהֵי הַיָּם׃  
 † 19 עֲזֵי אֵלֶיךָ אֲזַמְרָה כִּי־אֱלֹהִים מִשְׁנַבֵּי אֱלֹהֵי חַסְדֵּי׃

b) 1. Look the way of the sea; and he looked. 2. The kings were smitten before the children of Israel. 3. They will trample our honour in the dust. 4. Deliver thy people. 5. Tell me all that thou hast heard. 6. Their leaves shall not fade. 7. Ye shall not forsake your people. 8. I have given this garden to my brother. 9. Who told thee that thou (°wast) naked? 10. His leaf shall not fall.

Write down the Hebrew of the following forms § :

<i>Sing.</i>	<i>Plur.</i>
1. I will take.	1. We will kiss.
2. { Thou shalt kiss thy mother. { Thou ( <i>f.</i> ) shalt approach.	2. { Ye will take. { Ye ( <i>f.</i> ) will pursue.
3. { He will take. { She will give.	3. { They will trample. { They ( <i>f.</i> ) will take.

(IMPERATIVE.)

<i>Sing.</i>	<i>Plur.</i>
Take thou.	Draw near.
Draw near ( <i>f.</i> )	Take ( <i>f.</i> )

\* With *paragogic He*.

† In the Bible, יִרְדָּף\*.

‡ *O my strength!* Another reading is *Yūzzó*.

§ The pronouns are to represent the *masculine* when *f* is not added.

CHAP. XI. § 3. *Verbs Pe Aleph.* Feeble Verbs  
(*Verba quiescentia*).

*Example.* אָכַל, āchāl, to eat: see Appendix E, p. 21.

*Short Paradigms.*

	1 Perf.	2 Inf.cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	āchāl	°chōl	°chōl	yōchēl	ōchēl	424
2 Niph.	ně°chāl	hēächēl	hēächēl	yēächēl	ně°chāl	
3 Hiph.	hě°chîl	hă°chîl	hă°chēl	yă°chîl	mă°chîl	
4 Hoph.	hō°chāl	hō°chāl	(none)	yō°chāl	mō°chāl	

(as verbs *Pe guttural*)

*Past Partcp. of Kal, āchûl.*

*Inf. absol.* 1) āchôl; 2) Niph. hēächôl.

*Imperf. Kal, with Vav conversive, vāyyō°chāl: vāyyō°mēr.*

In some verbs and forms א quiesces. The verbs 425 in which this regularly occurs are:

אָכַל, āchāl, to eat.

אָמַר, āmār, to say.

אָבַד, ābhād, to perish.

אָפַח, āphāh, to bake.

אָבַח, ābhāh, to be willing.

In the *Imperf. Kal* of these verbs (of which the 426 two last are also *Lamed He*), and usually in אָחַז, ākhāz, to hold, the א quiesces, with a transposition of the vowels. Hence,

יֹמֵר (yōmēr) for יֹמַר = יֹמְרֵי, the form it would regularly take as a *verb first guttural*.

(We shall see that, as verbs *Lamed He, ābhāh*, 427 āphāh have for their Imperfects yōbhēh, yōphēh.)

With *conjunctive accents* in the middle of a clause, 428 and with *Vav conversive* (which draws back the *tone-syllable*), *Tsere* is usually shortened into *Pathakh*. This change, however, in the case of *Vav conversive*, is only found in āchāl; āmār taking the still greater shortening into *Segol*: vāyyōmēr, vāttōmēr.

(Of course, in *pause* the *Tsere* is retained.)

- 429 Only a few cases occur in which א *quiesces*, according to the general rule, in  $\text{ֿ}$ ,  $\text{ֿֿ}$ , or  $\text{ֿֿֿ}$ . It always *quiesces* in *Tsere* in the common form *lēmōr* (לֵאמֹר), *in saying*; very seldom in *Imperf. Kal*.
- 430 In the first person singular of the Imperfect the *quiescent* א is also *rejected*, to avoid the concurrence of two *Alephs*. This occurs *frequently* in the other forms also.
- 431 Other verbs beginning with *Aleph* are conjugated like verbs *Pe guttural* (Paradigm E); and, except in *Kal*, even the verbs above given very seldom *quiesce*.  
In *Piël*, א sometimes falls away by contraction.

## Vocabulary.

- |  |  |
|--|--|
| <p>432 To kiss, נִשָּׁק, nāshāk in both <i>Kāl</i> and <i>Piël</i>.<br/>To burn, בָּעַר, bāʿār.<br/>To prove, בָּחַן, bākhān.<br/>To draw-near, קָרַב, kārābh, with ַּ, upon = for the purpose of falling upon; of attacking.<br/>To divide, חָלַק, khālāk.<br/>A little, * כְּמַעַט or מְעַט, m'ēʾat or m'ēʾāt (from מְעַט, to be small, or few).<br/>Expectation, תּוֹחֵלֶת, tōkhēlēth (a way); yākhāl, to wait, expect.<br/>Joy, שִׂמְחָה, simkhāh (sāmākh, to shine bright).</p> | <p>Hope, expectation, תִּיקְוָה, tikvāh (kāvāh, to wait for, hope in).<br/>For ever, לְנֶצַח, lānētsākh (nētsākh = truth, perpetuity).<br/>A fig-tree, תְּאֵנָה, t'ēnāh.<br/>Form, תֹּאֵר, tōār (tāār, to be drawn, marked).<br/>Countenance, מְרִאָה (a), mārēh (decl. 9, a); rāāh, to see.<br/>Except, כִּי־אִם, cī-im (ni-si, properly quod si).<br/>An evil-doer, מְרַעַע, mērāʿ (partep. Hiph. of רָעָע, to be evil).<br/>A wolf, זֶבֶב, z'ēbh.<br/>Booty, עָד, ʿād.<br/>Prey, שַׁלָּל, shālāl.</p> |
|--|--|

\* כְּמַעַט = as a little (a little) soon.



## Exercise 41.

a) 1 433 כִּי־יִדְעַע<sup>3</sup> יְהוָה דָּרָךְ צְדִיקִים וְדָרָךְ רָשָׁעִים תֵּאבֵד :  
 2 נִשְׁקִיב־בְּר פֶן־יֵאָנֶפֶ וְתֵאבְדוּ דָרָךְ \* כִּי־יִבְעַר כַּמְעַט אִפּוֹ  
 אֲשֶׁר־י כָּל־חֹסֵי + בּוֹ : 3 תּוֹחַלַּת צְדִיקִים שְׂמַחָה וְתִקְוַת  
 רָשָׁעִים תֵּאבֵד : 4 עֵד־כּוֹזְבִים יֵאבֵד וְאִישׁ שָׁמַע לְנֶצַח  
 יִדְבֵר : 5 נֶצֶר תֵּאָנֶה יֹאכֵל פְּרִיָה וְשִׁמְר אֲדָנָיו יִכְבֵּד :  
 6 וַיַּעֲזֹב כָּל־אֲשֶׁר־לּוֹ בְיַד יוֹסֵף וְלֹא־יָדַע אֶתֹ מְאוֹמָה † כִּי  
 אִם־הֵלֶחֶם אֲשֶׁר־הוּא אוֹכֵל וַיְהִי יוֹסֵף יִפֶּה תֵּאָר וַיִּפֶּה  
 מְרֹאָה : 7 בְּקָרֵב עָלַי | מִרְעִים לֶאֱכֹל אֶת־בְּשָׂרִי צָרִי §  
 וְאִיבִי לִי הִמָּה בְּשִׁלּוֹ וְנִפְלִי : 8 בְּנִימִין זָאֵב יִטְרֹף בַּבֶּקֶר  
 יֹאכֵל עַד וְלַעֲרֵב יִחַלֵּק שָׁלַל : 9 שְׁלָחוּ מִכֶּם אֶחָד וַיִּקַּח  
 אֶת־אֲחִיכֶם וְאֶתֶם הֵאָסְרוּ וַיִּבְחַנּוּ דְבַרְיֶכֶם הֵאָמַת אֶתְכֶם  
 וְאִם־לֹא חַי || פִּרְעֹה כִּי מִרְגְּלִים אֶתֶם : וַיִּאָּסֶף אֶתֶם אֶל־  
 מִשְׁמֵר שְׁלֹשֶׁת יָמִים :

b) 1. The ways of the scorners shall perish. 2. And Jehovah said to the woman, Hast thou not eaten of the tree? And the woman said, The serpent deceived-me ¶, and I did eat. 3. Thy-way perished. 4. Then shalt thou say unto Joab, The sword

\* The way = *as to your way*.

† *Trusting*. Partcp. act. Kal in *stat. constr.* from a verb Lamed He : חָסָה.

‡ *Ittô m'ûmah*, lit. with-him any-thing = *any thing that was with him*.

§ Supply *bikrôbh* again : *kārâbh* is construed with *l'* (= *to*).

|| An oath, *life of Pharaoh* = *by the life of Pharaoh*.

¶ *וַיִּשְׂאֵנִי* (from נִשְׂאָה : *Hiph. וַיִּשְׂאֵנִי*).

- (433) devoureth one as well as another\*. 5. I will say, Thou °art my servant, whom I have chosen. 6. The woman ate the bread which (°belonged) to me. 7. I will go up †, and destroy the people. 8. He said to his daughters, Eat flesh. 9. All fat of ox, or of sheep, or of goat shall ye not eat.

CHAP. XI. § 4. *Verbs Pe Yod* (פִּי). *First Class,*  
or *Verbs originally* פִּי.

E. g. יָשָׁב, *yāshābh*, to dwell. Paradigm: see Appendix E, p. 22.

*Short Paradigms.*

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
434 1 Kal	yāshābh	shē'bhēth	{ shēbh y'rāsh	{ yēshēbh yîrāsh	yōshēbh
2 Niph.	nōshābh	hivvāshēbh	hivvāshēbh	yivvāshēbh	nōshābh
5 Hiph.	hōshībh	hōshībh	hōshēbh	yōshībh	mōshībh
6 Hoph.	hūshābh	hūshābh	(none)	yūshābh	mūshābh

6 Past Partcp. of Kal, yāshūbh.

*Fut. Apoc. (Jussive)*, yōshēbh.

*Fut. Vav convers. (Kal)*, vāyyē'shēbh.

*Infn. absol.* { Kal, yāshōbh.  
Hiph. hōshībh or hōshēbh.

*Normal Forms.*

*Kal Imp.* shēbh, sh'bhî, shēbh'nāh; or, y'rāsh, yirshî, y'rāsh'nāh.

*Hiphîl* { Perf. hōshībh hōshī'bhāh hōshābh'tā  
Imperat. hōshēbh hōshī'bhî hōshēbh'nāh  
Imperf. tōshībh tōshī'bhî tōshēbh'nāh

- 435 *Verbs Pe Yod* are divided into two, or even three, classes: (1) those verbs which have properly a *Vav* †

\* Say: 'as this so that.' כִּזָּה וְכִזָּה; the כ taking *Kamets* as coming immediately before a tone-syllable.

† עָלָה, Imperf of עָלָה (h).

‡ In Arabic they are written with ى.

for their first radical; (2) those which are properly (435) *Pe Yod*; (3) a few of these verbs *Pe Yod* form, in some respects, a *third* class inflected like verbs *Pe Nun*.

Yātsār (יָצַר) occurs in both classes: (1) יָצַר (for וָצַר), to be 436 in a strait; (2) יָצַר, to form.

(*Pe Yod* = *Pe Vav*.)

KAL.] A) *Infin. constr., Imperat., Imperf.*—About 437 half of these verbs have the feeblest forms: (1) *shē'bheth*, (2) *shēbh*, (3) *yēshēbh*.

1) *Imperf.* In *yēshēbh* (יִשֵּׁב) the second *ē* is only lengthened by the *tone*, and may be shortened to *Segol* and *vocal Sh'va*; the *ē* in the first syllable is somewhat firmer, and in a degree still embodies the first radical ' that has fallen away.

2) *Imperat.* שֵׁב is from יִשֵּׁב, by omission of the feeble '.

3) *Infin.* שֵׁבַת is shortened in the same way, and takes the fem. ending תֵּצֵי, which again gives to the form more length and body.

B) The other half of these verbs are inflected with 438 stronger forms, having the *Imperf. Middle A*, and retaining the *Yod* at the beginning; but in the *Imperf.* only as *quiescent*, or as resolved into the vowel *i*.

*Imperat.* יִרַשׁ and *Infin.* יִסֹר retain the ' as a *consonant*, but in *Imperf.* יִרַשׁ it is a *quiescent*.

That the latter mode of inflexion belongs to verbs actually 439  
" פִּי is shown, partly by the numerous verbs which take these forms in *Kal*, and at the same time have ׀ in *Niphal*, *Hiphil*, and *Hophal*, partly by the analogy of the Arabic.

Even in the same verb are found both forms, one *with*, the other *without Yod*.

- 440 a) The original *Vav* always appears in *Niphal*, *Hiphil*, and *Hophal*. It quiesces in the *Perf.* and *Partcp.* of *Niphal*, and throughout *Hiphil*, in *Kholem*; throughout *Hophal* in *Shurek*: as הוֹשֵׁב (for הוֹשֵׁב), הוֹשִׁיב (for הוֹשִׁיב), הוֹשֵׁב (for הוֹשֵׁב).
- b) In the *Infin.*, *Imperat.*, and *Imperf.* *Niphal*, ו remains as a consonant, and the inflexion is regular.
- c) It also retains its power as a consonant in the *Hithpaël* of some verbs: e. g. הִתְוַדַּע from וַדַּע.
- 441 The other forms, with few exceptions, are regular.
- 442 In those forms in which *Yod* does not appear, these verbs may be distinguished, in the *Imperf.* of *Kal* by the *Tsere* under the preformatives, in *Niphal*, *Hiphil*, and *Hophal*, by the *Vav* (ו, וּ, וֹ) before the second radical. Forms like שָׁבַת, שָׁב, they have in common with verbs *Pe Nun*. *Hophal* has the same form as in verbs *Double Ayin* and *Ayin Vav*.
- 443 a) The *Infin.* of *Kal* without the radical *Yod*, has very seldom the masculine form like יָדַע, to know, or the feminine ending הַ like לָדָה, to bear.
- b) With a guttural the latter takes the form \* תֹּ־ instead of תֹּ־: e. g. יָדַעַת, to know. Examples of the regular full form occur with *suffixes*, יִסְדּוּ, יִסְדֵי. This full form seldom takes the feminine ending, as יִכְלָת, to be able.
- 444 The *Imperat. Kal* often has the lengthening הַ, as שִׁבְהַ, sit; רִדְהַ, descend. From יָהַב, to give, the lengthened *Imperat.* is הִבְהַ, fem. הִבְיַ, plur. הִבְיַ, with accented *Kamets*, owing to the influence of the guttural.
- 445 a) The *Imperf.* of the form יִשֵּׁב takes *Pathakh* in its final syllable, when it has a guttural, as יִדַּע, also יִתַּד.

\* לָדַת, in 1 Sam. iv. 19, is contracted to לַת.

- b) When the tone is drawn back on the penultima, the final (445) syllable takes *Segol*; namely, before a word of one syllable, and after *Vav conversive*: e. g.  $\text{וַיֵּשֶׁב, וַיֵּרֶד, וַיֵּשְׁב־נָא}$ , but in Pause,  $\text{וַיֵּשֶׁב}$  and  $\text{וַיֵּרֶד}$ .
- c) The form  $\text{וַיֵּרֶשׁ}$ , when lengthened, may also lose its radical י (as  $\text{וַיֵּנַע, וַיֵּעַפּוּ}$ ). Yet the cases are rare and doubtful where this occurs after other preformatives than י.

In some stems the feebleness affects also the *Perf. Kal*, so far that the *a* under the second radical becomes  $\bar{e}$  or  $\bar{i}$  in such forms as have no full vowel under the first radical, as  $\text{וַיֵּרְשׁוּם, וַיֵּרְשׁוּהָ, וַיֵּלְדוּהָ}$  from  $\text{וַיֵּרֶשׁ, וַיֵּלֶד}$ .

- a) As an exception the *Imperf. Niph.* sometimes retains *Yod*: e. g.  $\text{וַיֵּחַל}$ , and he waited.
- b) The first Pers. sing. has always the form  $\text{וַיֵּשֶׁב}$ , not  $\text{וַיֵּשֶׁב}$ .

In *Piël* the radical *Yod* sometimes falls away after י pre- 446 formative, which takes its punctuation: e. g.  $\text{וַיֵּבֶשׂהוּ}$  for  $\text{וַיֵּבֶשׂהוּ}$ , and he dried it up.

*Imperf. Hiphîl*, like *Imperf. Kal*, takes *Segol* when the tone is 447 drawn back.

The verb  $\text{וַיֵּלֶךְ}$ , to go, is connected with verbs *Pe Yod* of the 448 first class, for it forms (as if from  $\text{וַיֵּלֶךְ}$ ) *Imperf.*  $\text{וַיֵּלֶךְ}$  with *Vav*,  $\text{וַיֵּלֶךְ}$ , in pause  $\text{וַיֵּלֶךְ}$ , *Infin. constr.*  $\text{לֵךְ}$ , *Imperat.*  $\text{לֵךְ}$ , lengthened  $\text{לֵכָה}$ , and also  $\text{לֶךְ}$ , and so *Hiphîl*,  $\text{וַיֵּלֶךְ}$ . Rarely (and almost exclusively in the later books and in poetry) we find also the regular inflexions from  $\text{וַיֵּלֶךְ}$ , as *Imperf.*  $\text{וַיֵּלֶךְ}$ , *Infin.*  $\text{וַיֵּלֶךְ}$ , *Imperat. pl.*  $\text{וַיֵּלֶכוּ}$ ; on the contrary, *Perf. Kal* is always  $\text{וַיֵּלֶךְ}$ , *Partcp.*  $\text{וַיֵּלֶךְ}$ , *Infin. absol.*  $\text{וַיֵּלֶךְ}$ ; *Piël*  $\text{וַיֵּלֶךְ}$ ; *Hithpaël*  $\text{וַיֵּלֶךְ}$ ; so that a י no where distinctly appears as first radical\*.

\* An obsolete stem,  $\text{וַיֵּלֶךְ}$ , may however be assumed, although in a word so much used as  $\text{וַיֵּלֶךְ}$ , the feeble letter ה may itself be treated like י, and so the inflexion resemble *Pe Yod*. Comp.

## Vocabulary.

<p>449 To know, יָדַע, yādäy.</p> <p>To bear; to beget, יָלַד, yäläd.</p> <p>To add, יָסַף, yäsäph.</p> <p>To come down, descend, יָרַד, yäräd.</p> <p>To profit, יָעַל, yäwäl.</p> <p>To dwell, יָשַׁב, yäshäbh.</p> <p>To save, יָשַׁע, yäshäy.</p> <p>To set up, erect, establish, [נָצַב], nätsäbh, in Hiph.</p> <p>Treasure, אוֹצָר, ôtsär (pl. אוֹצְרוֹת).</p> <p>To conceal, כָּסָה, cäsäh.</p> <p>To withhold, חָשַׁח, khäsäch.</p>	<p>Want, poverty, מַחְסוֹר, mäkh-sôr.</p> <p>Only, אַח, äch.</p> <p>Proud, גָּאָה, gēäh (pl. גָּאִים).</p> <p>Widow, אֵלְמָנָה, älmänäh.</p> <p>Instruction, לִקְחָה, lë'kähk (prop. taking speech; läkähk, to take).</p> <p>Adversity, צָרָה, tsäräh (<math>\omega</math>), decl. 10; tsärär, to bind.</p> <p>Corner, פִּנְיָה, pinnäh (<math>d\omega</math>), decl. 10.</p> <p>Roof, גָּג, gäg (decl. 8, a).</p> <p>Fellowship, חֶבֶר, khë'bhër.</p> <p>Generation, age, דּוֹר or דֹּר, dôr or dôr (decl. 1).</p>
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## Exercise 42.

[Note.—The student must not suppose that every sentence will necessarily contain an example of the conjugation (or form) that is the subject of the exercise.]

- 450 1 הוֹלֵךְ תָּמִים יוֹשַׁע וְנַעֲקֹשׁ \* דְּרָכִים יָפוּל בְּאַחַת : †
- 2 לֹא־יֹעִילוּ אוֹצְרוֹת רָשָׁע וְצַדִּיקָה תִצְלִי כַּמּוֹת :

also the feeble *Pe Aleph*: e. g. תִּזְלִי from אִזַּל, and תִּלְכִּי from הִלַּךְ, Imperf. Hiphäl, אֲבִידָה from אָבַד, and אֲוִלִּיכָה from הִלַּךְ.

\* Nēyēkähsh (5, 2), from yäkähsh, to walk perversely, &c., to be perverse; usually construed, who is perverse in his ways: al. (taking the dual strictly) he who walks unsteadily in two ways.

† In one (of them): i. e. of the two ways.

(450) 3 בְּרַפַּת יְהוָה הִיא תַעֲשִׂיר וְלֹא יוֹסִיף עֲצָב עִמָּה:  
 4 אֵזוּל בַּיּוֹם יִנְדַע בְּעֵסוֹ וְכִסָּה קִלְוֹן עָרוֹם: 5 יֵשׁ מִפְּוִר  
 וְנוֹסֵף עֵיד וְחֲשׂוֹף מִיֶּשֶׁר אֲדָ-לְמַחְסוֹר: 6 בֵּית גַּאִים יִסַּח  
 יְהוָה וַיִּצָּב גְּבוּל אֱלֹמֶנָה: 7 לֵב חֲכָם יִשְׁפִּיל פִּיהוּ  
 וְעַל-שִׁפְתָיו יִסִּיף לֶקַח: 8 בְּכָל-עֵת אֱהָב<sup>3</sup> הָרַע וְאָח  
 לְצָרָה יוֹלֵד: 9 טוֹב לְשֹׁבֵת עַל-פְּנֵת-גַּג מֵאֲשֶׁת<sup>4</sup> מְדוֹנִים\*  
 וּבֵית חֶבֶר †: 10 וְאֲנִי תַמִּיד אֵיחָל וְהוֹסַפְתִּי עַל-כָּל-  
 תַּחֲלָתָךְ: 11 יָמִים עַל-יְמֵי-מֶלֶךְ<sup>21</sup> תוֹסִיף שְׁנוֹתָיו בְּמוֹדֵד  
 וְדוֹר: 12 רָדָה † אֵלַי אֶל-תַּעֲמֹד:

- b) 1. A fire is kindled in (ב) my anger, and shall burn unto hell. 2. God caused the sea to go down, and the dry land appeared §. 3. Cursed (° be) the day on (ב) which I was born. 4. My days have declined || as a shadow, and as grass am I dried up. 5. Abraham was eighty-six years old ¶ when Hagar bare Ishmael to him. 6. He says to the temple, Thou shalt be founded. 7. The Lord fainteth not, neither is weary. 8. The youths shall faint, and be weary. 9. Write down the short Paradigms of yālād, to bear (including Piē' and Pual).

\* מְדוֹנִים, *brawlings*, from דוּן: sing. מְדוֹנָה, *a woman of brawlings = a brawling woman.*

† 'A house of fellowship' = a house in common.

‡ Imperat. with ה paragogic.

§ רָאָה, Imperf. Niph. of וַתִּרְאָה.

|| נָטוּי, Partec. Pass. of nātāh.

¶ Say: 'at (ב) the bearing (Infin. constr.) of Hagar:' the two words to be joined by *Makkeph*.

CHAP. XI. § 5. *Feeble Verbs Pe Yod* (continued).A. *Second Class, or Verbs properly Pe Yod.*

See יָטַב, *yātābh*, to be good. Paradigm: Appendix E, p. 23.

*Paradigms of Verbs properly Pe Yod.*

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
451 1 Kal	yātābh	y'tōbh	y'tābh	yītābh	yōtēbh
5 Hiph.	hêtībh	hêtībh	hêtēbh	yêtībh	mêtībh

*Past Partcp. of Kal, yātūbh.*

452 The most essential points of difference between verbs properly *Pe Yod* and verbs properly *Pe Vav* are the following:

453 *Kal.*] In the *Imperf.*, *Imperat.*, and *Infin.* the radical ' is retained (*Infin.* יָטַב), being in the *Imperf.* *Middle A* quiescent as *i*: e. g. *yītābh* (יִיטַב), the *Pathakh* of which becomes *Segol*, when the tone moves back, as וַיִּקְצָץ, and he awoke.

454 *Hiphil.*] Here the ' is retained, forming with *Tsere* a diphthongal *é*, הִיטִיב (for הֵיטִיב), *Imperf.* יִיטִיב; seldom with the diphthong *ai*, *ay*, as in יִישְׁירוּ, they make straight.

455 Of the *Imperf. Hiph.* there is an anomalous form with preformatives put before the 3rd pers. יִלִּיל, as יִיִּלִּיל, he wails; אִיִּלִּיל, I wail; תִּיִּלִּיל, ye wail; once even in *Imperf. Kal*, יִידַע, from יָדַע. So יִיטִיב; this anomaly is explained by supposing, that the ' of the simple form was superficially taken to belong to the stem.

B. *Third Class, or Contracted Verbs Pe Yod.*

456 a) The *Yod* of these verbs does not quiesce in long *i* or *ē*, but is assimilated like *n*. Some verbs are exclusively of this class.



- b) Others have two forms; in one the *Yod* is assimilated, in the other it quiesces, as יִצֵק, *to pour, Imperf.* יִצֵק and וַיִּצֵק; יִצַר, *to form, Imperf.* וַיִּצַר and יִצַר; יִשַר, *to be straight, Imperf.* יִישַר and יִשַר.

Verbs of this class (which seldom occur) are inflected like <sup>457</sup> verbs *Pe Nun*, for which they may easily be mistaken by the learner. When, therefore, a form has not a root *Pe Nun* in the Lexicon, he should look for one of this class.

### Vocabulary.

To be good, יָטַב, yāṭābh *.	To howl, יָלַל, yālāl.	458
To awake, יָקַץ, yākāts.	To sleep, יָשַן, yāshān.	
To suck, יָנַק, yānāk †.		

a) Verbs exclusively of the contracted form:

To spread beneath, יָצַע, yātsäc (Hiph. hits-tsiäc; Hoph. hūts-tsäc).	
To burn up, יָצַת, yātsäth (Imperf. yitstsäth; Hiph. hits-tsih).	

b) Verbs with two forms:

To pour, יָצַק, yātsäk (Imperf. yitstsök; and with <i>Vav conv.</i> väyyē'tsək).	
To form, יָצַר, yātsär (Imperf. väyyí'tsēr [c. <i>Vav conv.</i> ] and yitstsör).	
To be straight, יָשַר, yāshär (Imperf. yīshär and yishshär).	
To bubble out, נָבַע, nābhäc ‡.	Afflicted, נָחַא, nāchē <sup>a</sup> (fem. נִחְאָה).
Joyful, שָׂמְחָה, sāmēākh (from sāmākh, to shine bright; be glad).	Hoofed, מִפְרִים, māph. ís.
A cure, גָּרַה, gēhāh.	Horned, מִקְרִין, mākrin §.

\* In Hiph. *to seem good; to please; also, to make good; do good.*

† In Hiph. *to give suck; suckle.*

‡ In Hiph. trans. *to pour forth.*

§ Prop. Hiph. partep. for mākrin; kērēn, a horn.

- (458) *Sea-monster*, תַּנִּין, tännin (*pl.* only). | *Cruel*, אֲכָזַר, ächzār.  
*The breast*, שֶׁד, shäd. | *Ostrich*, יַעֲנָה, yä'änäh.  
*A whelp*, גֹּר, gûr (*decl. 1*). | *To plant*, נָטַע, nātäy.

☞ Since these verbs differ from the usual mode of inflection only in the *Imperfect Kal* and in *Hiphil*, these parts only are given in the examples.

### Exercise 43.

- 459 a) 1 לְשׁוֹן חֲכָמִים יִיטֵיב דַּעַת וּפִי כְּסִילִים יַבִּיעַ \* אֵוֹלֵת :  
 2 לֵב שָׁמַח יִיטֵיב גָּהָה וְרוּחַ נִבְאָה תִיבֹשׁ-גָּרָם : 3 וַיִּיטֵב  
 הַדָּבָר בְּעֵינַי פָּרְעָה וּבְעֵינַי כָּל-עַבְדָּיו : 4 וְתִיטֵב לַיהוָה  
 מִשׁוֹר פָּר מִקְרוֹן מִפָּרִים : 5 טוֹב-אֶתָּה וּמִטֵּיב :  
 6 דְּבַר־יָפוֹי אָנוּ וּמְרָמָה חָדַל לְהַשְׁפִּיל לְהִיטֵיב :  
 7 גַּם-תַּנִּין חָלְצוּ שֶׁד הַגִּיקוּ גִּוְרִיהֶן בַּת-עַמִּי לְאֲכֹזֵר  
 כִּי יַעֲנִים בַּמִּדְבָּר : 8 וְתֵאבְלָנָה הַפְּרוֹת רָעוֹת הַמְּרָאָה  
 וְדַקַּת הַבָּשָׂר אֶת שֶׁבַע הַפְּרוֹת יִפֹּת הַמְּרָאָה וְהַבְּרִיאֹת  
 וַיִּקְזַן פָּרְעָה : 9 הַנְּטַע אָזוּ הֲלֹא יִשְׁמַע אִם-יִצְרָר עֵין הֲלֹא  
 יִבִּישׁ : 10 וַיִּקְזַן פָּרְעָה וְהִגָּה חֲלוֹם :

b) 1. We will sleep and dream in the night. 2. In † the morning shalt thou awake and tell thy dream. 3. Sarah gave suck to children which she bare unto Abraham. 4. It will be good for us that God will come down to the earth †. 5. If ye forsake the Lord, and serve a strange god §, he will consume ||

\* 3, 4, n.

† ב.

‡ To the earth, אֶרֶץ, respecting the הָ, see 175, c.

§ A strange god, אֱלֹהֵי נֹכַר, a god of the stranger.

|| He will consume, וַיִּכְלֶה.

you according as \* he hath done you good. 6. The men † shall lament, and all the inhabitants ‡ of the land shall howl. (459)  
 7. Noah will awake from wine, and know what § Ham has done. 8. The potter || formeth the vessel. 9. My people shall be taken ¶, and their rulers \*\* shall howl. 10. I will howl for Moab, and I will cry out for all Moab: joy and gladness is withdrawn from the land of Moab. 11. Ye will not form man out of the earth as the Lord hath done this ††.

CHAP. XI. § 6. Feeble Verbs Ayin Var.

E. g. קוּם, kûm, to rise up. Paradigm: see Appendix E, p. 24.

Short Paradigms.

	1 Perf.	2 Inf. estr.	3 Imperat.	4 Imperf.	5 Partcp.	460
1 Kal	kām	kûm	kûm	yākûm	kām	
2 Niphal	nākôm	hikkôm	hikkôm	yikkôm	nākôm	
3 Pilel	kômēm	kômēm	kômēm	y'kômēm	m'kômēm	
4 Pulal	kômām	kômām	(none)	y'kômām	m'kômām	
5 Hiphil	hēkîm	hākîm	hākēm	yākîm	mēkîm	
6 Hophal	hūkām	hūkām	(none)	yūkām	mūkām	

Past Partcp. of Kal, kûm.

Imperf. Apoc. (Kal) yākôm; (Hiph.) yākēm.

Imperf. c. Vav conv. (Kal) vāyyā'kôm; Hiph. vāyyā'kēm.

Infin. absol. (Kal) kôm; (Hiph.) hākēm or hākêm. In Niph. as Infin. constr.

\* According as, אַחֲרֵי אֲשֶׁר, after that which.

† אָדָם, used collectively for the plural.

‡ Partcp. Kal of יָשַׁב, to dwell, inhabit.

§ אֶת־אֲשֶׁר. || Partcp. Kal of יָצַר. ¶ Pual.

\*\* Partcp. Kal of מָשַׁל, to rule. †† As—this, בְּאֲשֶׁר.

## Normal Forms.

461	1 Kal	{	Perf.	kām	kāmāh	kām'tā
Imperat.			kûm	kû'mî	kôm'nāh	
Imperf.			yākûm	tākû'mî	t'kûmènāh	
2 Niph.	{	Perf.	nākôm	nākô'māh	n'kûmô'thā	
		Imperat.	hikkôm	hikkô'mî		
		Imperf.	yikhôm	tikkô'mî	tikkôm'nāh	
3 Hiph.	{	Perf.	hēkîm	hēkîmāh	h'kîmô'thā	
		Imperat.	hākēm	hākî'mî		
		Imperf.	yākîm	tākî'mî	tākēm'nāh	
4 Hoph.	Perf.	hûkām	hûk'māh	hûkām'tāh		

462 In these verbs the *Vav* always gives up its *consonantal power*, and is *absorbed* by the principal vowel of the form, even when it would, if regularly formed, stand between two full vowels. Thus, in *Kal Past Partcp.* (*kāvûm* =) *kûm*; *Infin. absol.* (*kāvôm* =) *kôm*. Hence the root always appears as a *monosyllable*.

463 The principal vowel of the form is the *second* vowel. This second vowel receives, by its union with *Vav*, greater extension and firmness than it naturally possesses. Thus, in *Infin.* and *Imper.* *k'vôm* becomes *kûm* (קוים); *Perf.* *kāvām* becomes *kām* (the *Vav* disappearing). This firmer vowel cannot be ejected; it may, however, be *shortened*: as *kām* from *kāmtāh*. The *Imperf. Hiphil* *yākîm* (from *yākvîm*) is shortened in the *Jussive* to *kēm*.

a) The verb intrans. *middle E* takes in *Perf. Kal* the form of *כָּיָת* (from *כָּיָת*), *he is dead*.

b) The verb *middle O* takes the form of *אָוַר* (from *אָוַר*), *luxit*; *בוּשׁ* (from *בָּוֶשׁ*), *he was ashamed*.

464 The preformatives in the *Imperf. Kal*, *Perf. Niph.*, and throughout *Hiph.* and *Hoph.*, which before the monosyllabic stem form a simple syllable, take, instead of the short vowel of the regular form, the

corresponding long one (59—61); e. g. *yākūm* for (464) *yākóm*; *hēkīm* for *hīkvīm*; *hūkām* for *hūkvām*.

This vowel is *changeable*, and becomes *Sh'va* when the tone 465 is thrown forward\*: e. g. with the full plural form (with *n* *epenthetic*) of the *Imperf.* יָמוּתוּן, *they will die*.

The *ú* in *Hophal* is the only exception. But this conjugation 466 is formed (in appearance) by transposing the letters of the original stem. Thus *hūkvām* becomes by transposition *hūvkām*, hence *hūkām*.

- a) Some of the forms in these verbs arise from primitive 467 forms which afterwards became *obsolete* in the regular verb: e. g. *Imperf. Kal*, *yākūm* for *yākóm*; *Partep. kām* for *kāvām* (aft. an original form *kātāl*).
- b) Those which conform to the regular Hebrew verb are, in general, the least common: as *yēbhōsh* (aft. the regular *Imperf. yibvōsh*).
- c) The *ó* in *Niphal* comes from *va* (= *na*): *nākóm* from *nākvām*; *Imperf. yikkóm* from *yikkāvām*.

In the *Perf. Niph.* and *Hiph.* the harshness of pro- 468 nunciation in such forms as *nākómtā*, *hēkām̄tā*, is avoided by the insertion of *ó* before the affirmatives of the first and second person. For the same purpose (יָ) *è* is inserted in the *Imperf. Kal* before the termination *nāh*. These inserted syllables take the tone and shorten the preceding vowels, as *nākóm*, *n'kúmó'thā*; *hēkīm*, *h'kímó'thāh*; also *h'kēmó'thā*, *t'kúme'nāh*.

(Yet in some cases the harder forms, without the inserted syllable, are also in use.)

The tone, as in verbs *Double Ayin*, is not thrown 469 forward upon the affirmatives *āh*, *ú*, *í*, except with the full plural form (with *epenthetic n*) יָקוּמוּן. In those persons which take affirmatives without *epenthesis* (see 477), the accentuation is regular, as קָמַת; so in *Hophal*, הוּקְמַת. For the tone on ו and י see 468.

\* Hence before Suff. יָמוּתְנֵוּ, *he will kill him*.

470 The conjugations *Piël*, *Pual*, and *Hithpaël*, are very seldom found in verbs properly *Ayin Vav*. The only instance in which the *Vav* remains as consonant is עָוֵר, *to surround*, the *Piël* of עוֹר (but see 476). In some others י has taken the place of ו, as in קָיַם from קוּם, הָיַב from הוּב; forms which belong to the later Hebrew\*. On the contrary, the unfrequent conjugation *Pilel*, with its Passive and Reflexive (*kitlël* or *kitläl*; Pass. *kütläl*, Reflex. *hithkätlël*), is the common form employed in the signification of *Piël*, and as a substitute for it: e. g. קוּיַם, *to raise up*, from קוּם; רוּיַם, *to elevate*, Pass. רוּיַם, from רוּם; הִתְעוּיַר, *to rouse oneself*, from עוּר. Less frequent is the conjugation *Pilpel*: e. g. בִּלְיַל, *to sustain, to nourish*, from בּוּל.

471 Of these unusual conjugations the Paradigm exhibits only *Pilel* and *Pual*, from which the reflexive (*Hithpaël*) is readily formed.

## REMARKS.

- 472 I. *Kal*.] Of verbs *middle E* and *O*, which in the regular verb also have their *Perf.* and *Partep.* the same †, the following are examples: 1) *mûth* (*to die*); *Perf.* *mêth* (*for māvêth*), *mē'thāh*, *mät'tî*, *māth'nû*; *Partep.* *mêth*. 2) *bûsh* (*to blush*); *Perf.* *bôsh* (*for bāvôsh*), *bô'shāh*, *bôsh'tî*, *bôsh'nû*; *Partep.* (*pl.*) *bôshîm*.
- 473 a) In the *Infin.* and *Imperat.* of some verbs, ו always quiesces in *Kholem* (as אֹר, טוֹב, בּוֹא).
- b) In most verbs, however, it quiesces only in *Shurek*; but even in these the *Infin. absol.* has ו in the final syllable (after the form קָטוּל), as קוּם יְקוּמוּ, *surgendo surgent*.
- c) Those verbs which have ו in the *Infin.* retain it in the *Imperf.* as יְבוֹא.
- d) In one verb alone the preformatives of the *Imperf.* have *Tsere*, viz. בּוֹשׁ, *Imperf.* יְבוֹשׁ (*for יְבוֹשׁ*).

\* Having been borrowed from the Aramæan.

† Of the *Perf.* and *Partep.* the usual form קָם is very seldom written with א (after the Arab. mode): e. g. קָאם.

In the *Imperat.* with affirmatives (קֹוֹמוּ, קֹוֹמִי) the tone is on 474 the penultima, with a few exceptions. The lengthened form [with הַ] has, on the contrary, the tone usually on the last syllable (שׁוֹבְהָ, קוֹמְהָ), with a few exceptions where the word is *Milel*.

- a) The shortened *Imperf.* as *Jussive* has the form יִקֹּם (very 475 seldom יִקֹּם, יִקֹּם).
- b) So in poetic language as *Indicative*, as יִרָם, תִּרָם, *he, it, shall be high*.
- c) After *Vav conversive*, and before words of one syllable, the tone is also drawn back upon the penultima, and the last syllable takes *Kamets-Khatuph*, as וַיִּקֹּם, לָדָּ, וַיִּקֹּם.
- d) In *Pause*, however, the tone remains on the last syllable, as וַיִּמָּת.
- e) With a guttural or *Resh*, the final syllable may take *Pathakh*: e. g. וַיִּסַּר, and *he turned aside* (from סוּר).

The full plural ending *ún* (וִן) has the tone (cf. 472 of this §).

II. *Niphal.*] Anomalous forms are: *Perf.* נִפְצוּתֶם, *ye have* 476 *been scattered*; *Infin. constr.* הִדְרִישׁ.

III. *Hiphíl.*] Examples of *Perf.* without the *epenthetic* וִ: 477 הִנְפַתְתָּ, *thou liftest*; הִמַּתְתָּ, *thou killest*; and even הִמַּתֶּם (Num. xvii. 6, &c.).

In the *Imperat.* the shortened and lengthened forms הִקֵּם, 478 הִקִּימָה, both occur.

- a) The shortened *Imperf.* has the form יִקֵּם, as וַיִּסַּר, *that he* 479 *may take away*.
- b) After *Vav conversive* the tone is drawn back upon the penultima, as וַיִּרָם, וַיִּפֶּן, and *he scattered*.
- c) The final syllable, when it has a guttural or *Resh*, takes *Pathakh*, as in *Kal*: e. g. וַיִּסַּר, and *he removed*.

## (ADDITIONAL REMARKS.)

480 IV. On account of the intimate relation between verbs *Ayin Vav* and verbs *Double Ayin*, it is necessary, in analyzing forms, to note particularly the points in which these classes differ. Several forms are exactly the same in both: e. g. *Imperf. Kal* with *Vav conversive*; *Pilel* of עוּ and *Poël* of עֵע. Hence it is, that they often borrow forms from one another, as in *Kal*, בָּז, *he despised* (*Perf.* of בּוּז, as if from בָּזוּז); טַח, *he besmeared* (for טָח).

481 In common with verbs עֵע, those of this class have in *Niphal* and *Hiphil* the Chaldee and Rabbinic punctuation, which substitutes for the long vowel under the preformatives, a short one followed by *Dagesh forte*. This form and the common one are often both in use: e. g. הִסִּית, *to incite*, *Imperf.* יִסִּית (also הִסִּית, יִסִּית); וַיִּתֵּר, *and he shows the way* (also וַיִּתֵּר); sometimes with a different meaning, as הִנִּיחַ, *to cause to rest, to give rest*, הִנִּיחַ, *Imperf.* יִנִּיחַ, *to set down, to lay down*; יִלִּין, *to spend the night, to abide*; מִלִּין, *to be headstrong, rebellious*. Other examples: *Niph.* נִמּוּל (from מוּל, not נִמַּל), *to be circumcised*; with a guttural, נִעוּר; *Hiph.* הִזִּיל, *to despise*, יִזִּין\*.

482 Verbs whose middle stem-letter is *Vav moveable* (i. e. sounded as a consonant) are, in respect to this letter, perfectly regular: e. g. חָוַר, *to be white*, *Imperf.* יִחְוֹר; גָּוַע, *to expire*, *Imperf.* יִגְוַע; particularly all verbs that are also לָה, as צָוָה; *Piel*, צִוָּה, *to command*; קָוָה, *to wait*, &c.

\* Here belong some forms of verbs *Pe guttural* with *Dagesh forte implicitum*, which have generally been derived from a false root, or been uncritically altered: viz. וַתַּחֲזֵשׁ for וַתַּחֲזֵשׂ, *and she hastens* (from חָזַשׂ); וַתַּעֲטַשׂ, *and she rushes upon*. G.).



## Vocabulary.

<i>To be ashamed, בּוֹשׁ, bûsh*.</i>	<i>Fortress, מִבְצָר (a), mibhtsār 483</i> (bātsār, <i>to cut off</i> ).
<i>To despise, בּוּז, bûz.</i>	<i>Understanding, הַבְּוִנָּה (a ω),</i> t'bhûnāh (bhûn or hîn, <i>to discern</i> ).
<i>To understand, בּוֹן, bûn (also bîn †).</i>	<i>To found, יָסַד, yāsād.</i>
<i>To arise, קוּם, kûm.</i>	<i>Rottenness, רָקָב, rākābh.</i>
<i>To fix, establish, כּוּן, cûn.</i>	<i>Snare, מוֹקֵשׁ, mōkêsh (yā-</i> kāsh, <i>to set a snare</i> ).
<i>To scorn, make a mock of, לֹוץ, lûts.</i>	<i>Guilt, אָשָׁם, āshām.</i>
<i>To get, obtain, פּוֹק, pûk, in Hiph.</i>	<i>Deceit, מִרְמָה, mirmāh (rā-</i> māh, <i>to cast</i> ).
<i>To place; to set on, שׂוּם, sûm.</i>	<i>Therefore, עַל-כֵּן, 'al-cēn.</i>
<i>To return, intr., שׁוּב, shûbh ‡.</i>	<i>Congregation, עֵדָה, 'edāh</i> ('ādāh, <i>he appointed</i> ).
<i>Wall, fence, גְּדֵרָה, g'dērāh (ω);</i> gādār, <i>to fence</i> §.	
<i>To break down, פָּרַץ, pāräts.</i>	

## Exercise 44.

- a) 1 484 פְּרִצְתָּ כָּל-גְּדֵרֹתַי שִׁמְתָּ מִבְצָרַי מִחֲתָהּ : 2 יְהוָה ?
- בְּחִכְמָה יָסַד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתְבוּנָה : 3 הִבִּינוּ פְתָאִים
- עֲרַמָּה וְכִסְיִים הִבִּינוּ לָב : 4 טוֹב יִפִּיק רְצוֹן מִיְהוָה
- וְאִישׁ מִזְמוֹת יִרְשִׁיעַ : 5 לֹא-יִכּוֹן אָדָם בְּרִשְׁעוֹ וְשָׂרֵשׁ
- צְדִיקִים בַּל-יִמוּט : 6 אִשָּׁת חֵיל עֲמַרְתָּ בְּעֵלֶיהָ וְכִרְקַב
- בְּעֲצָמוֹתַי מִבִּישָׁה : 7 בּוּ לְדַבֵּר יִחַבֵּל לוֹ || וִירָא מְצוּהָ

\* In Hiph. *to make ashamed*.† Same in Hiph., but also *to make to understand; to teach*.‡ In Hiph. *to return, restore*; in Piël, *to lead back, restore*.

§ In pl. gīdrôth or g'dērôth.

|| *He who fears* (partcp.).

- (484) הָיָא יִשְׁלָם : 8 תּוֹרַת הַכֶּסֶם מִקּוֹר חַיִּים לְסוֹר מִפְּקוּשֵׁי  
 מוֹת : 9 הַכֶּמֶת עָרוֹם הָבִין דִּרְכוּ וְאוֹלַת פְּסִילִים מִרְמָה :  
 10 אֲוֹלִים יִלְיֹץ אֲשֶׁם וּבִין יִשְׂרִים רָצוֹן : 11 וַיִּשְׁכּוּ לוֹ  
 לְבָדוֹ וְלֹהֶם לְבָדָם וְלִמְצָרִים הָאֲכָלִים אֶתֹּ לְבָדָם כִּי לֹא  
 יוֹכְלוּן הַמְּצָרִים לְאָכַל אֶת־הָעֵבְרִים לָחֶם כִּי־תִיעֵבָה הָיָא  
 לְמְצָרִים : 12 גַּל אֶל־יְהוָה מַעֲשֵׂיךָ וַיִּכְנֹו מִחֲשִׁבְתֶּיךָ :  
 13 וַיֹּאמֶר שׁוּב אָשׁוּב אֵלֶיךָ כַּעֲת חָיָה וְהִנֵּה־בִן לְשָׂרָה  
 אִשְׁתֶּךָ וְשָׂרָה שִׁמְעַת פֶּתַח הָאֵהָל וְהוּא אַחֲרָיו :  
 14 וְכֶסֶף מִשְׁנֵה קָחוּ בְיַדְכֶם וְאֶת־הַכֶּסֶף הַמּוֹשָׁב בְּפִי  
 אֲמַתְהִיתִיכֶם תִּשְׁיבוּ בְיַדְכֶם אוֹלֵי מִשְׁנֵה הוּא : 15 וְאֶת־  
 אַחֲיִיכֶם קָחוּ וְקוּמוּ שׁוּבוּ אֶל־הָאִישׁ :

b) 1. I will restore this silver. 2. We will place thy strongholds for destruction. 3. Who founded the earth? who established the heavens? 4. Shall men be established by wickedness? 5. They will assuredly return. 6. Return, my son: return, my daughter. 7. Do not set on bread for my brethren by themselves. 8. Restore the money that-was-returned in your sacks. 9. Dust thou art, and unto dust shalt thou return. 10. And God shall be with you, and bring you back (*Hiph.*) to the land of your fathers.

### CHAP. XI. § 7. Verbs Ayin Yod.

E. g. בִּין, to discern. Paradigm: see Appendix E, p. 25.

#### Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.
485	bān	bîn	bîn	yābhîn	bān
1 Kal					
	bîn				
2 Niphal	nābhôn	hibbôn	hibbôn	yibbôn	nābhôn

Past Partcp. of Kal, bûn.

*Imperf. apoc.* yābhēn; *Imperf. c. Vav conv.* vāyyā'bhēn. (485)  
*Infin. absol. Kal,* bōn; *Niph.* hibbōn.

## Normal Forms.

Kal	{	<i>Perf.</i>	bān	bā'nāh	bā'ntā	486
		<i>Imperat.</i>	bīn	bī'nī		
		<i>Imperf.</i>	yābhīn	tābhī'nī	t'bhīnēnāh.	

- a) These verbs have the same structure as verbs 487 *Ayin Vav*, and their י is treated in the same manner as the ׀ of that class: e. g. *Perf. Kal* shāth (for shāvāth), *he has set*; *Infin.* shīth; *Infin. absol.* shōth (for shāyōth); *Imperat.* shīth; *Imperf.* yāshīth; *Jussive*, yāshēth, with *Vav conv.* vāyyā'shēth.
- b) But the *Perf. Kal* has, in several verbs, still a second set of forms, which resemble a *Hiphil* with the characteristic ה elided: e. g. בִּינּוֹתִי (similar to הִבִּינּוֹתִי); also בִּנְתָּ, רִיבּוֹתָ, *thou contended*; also רִבְתָּ.
- c) Often also complete *Hiphil* forms occur: e. g. *Perf.* הִבִּינּוּתָם, הִבִּינּוּ; *Infin.* הִבִּין (also בִּין); *Imperat.* הִבֵּן (also בִּין); *Partep.* מִבִּין (also בִּין); so likewise מִרִיב (also רִיב); מִשִּׁים (also שִּׁים); מִצִּיץ, *glittering*; also in *Perf.* צָץ.
- d) Moreover, as *Passive* we find a few times *Hoph.* *Imperf.* יוֹשֵׁר, from שָׁר, *to sing*; יוֹשֵׁת, from שָׁת, *to set*.

These *Hiphil* forms may easily be traced to verbs עוּ, and 488 possibly, in part, belong to that class. The same may be said of *Niphal*, נָבוּן; *Pilel*, בּוֹנֵן; and *Hithpaël*, הִתְבּוֹנֵן (as if from בּוֹן). These verbs are in every respect closely related to verbs עוּ. Hence it is that we find several verbs used promiscuously, as עוּ and עִי, and with the same meaning in both forms, as לִין

- (488) (*denom.* from לָיַל), to spend the night; *Infin.* also לָיוֹן; שָׁיִם, to place; *Infin.* also שָׁוִים; *Imperf.* יִשְׁיִים; once יִשְׁוִים. In other verbs one of the two is the predominant form, as גָּיַל, to exult (גָּוַל only once, Prov. xxiii. 24). But few are exclusively עָי, as רָיַב, to contend; שָׁיַת, to set; שָׁיַשׁ, to rejoice.
- 489 The old Grammarians referred all these forms to verbs עָי, which it may, indeed, in some cases be right to do.
- 490 The Pdm. App. E, p. 25, is placed by that of verbs עָי, to exhibit the parallelism of the two classes. The omitted conjugations have the same form as in Pdm. App. E, p. 24.
- 491 The *Imperf. apoc.* is יִבֵּן; with retracted tone it takes the form לֹיִבֵּן. So with *Vav convers.* וַיֵּבֶן, and he placed; וַיִּבֶן, and he perceived.
- 492 As *Partep. act. Kal* we find once לָיוֹן, spending the night (Neh. xiii. 21); *Part. pass.* שָׁיִם or שָׁוִים, according to a various reading (2 Sam. xiii. 32).
- 493 Verbs עָי scarcely ever suffer their א to quiesce, and hence are irregular only as verbs with *Ayin guttural*. Yet in the *Perf.* of the very common verb שָׁאַל, to ask, the feebleness of the א reduces the *ā* under it to (ֶ), and in a closed syllable to (ֶ) and (ֶ), when the syllable is toneless, and no full vowel precedes the א (just as in some verbs פִּי); so with suff. שְׁאַלְךָ, שְׁאַלְתִּיהוּ, שְׁאַלְנוּ, 2 pl. שְׁאַלְתֶּם; also in *Hiph.* (1 Sam. i. 28).

### Vocabulary (exclusively עָי).

Of this kind are :

494 To understand, בִּין.

To exult, גָּיַל.

To pass the night, לָיוֹן.

To contend, plead, רָיַב.

To smell, רִיחַ\*.

To put, set, place, שָׁיִם.

To set, put, שָׁיַת.

\* Only used in *Hiphil*.

## Exercise 45.

- a) 1 495 בִּינוּ בְּעָרִים בְּעַם וְכִסְיֵיהֶם מִתִּי תִשְׁכְּלוּ:  
 2 הַנְּמִלָּה תִכּוֹן בְּקוֹץ לַחֲמָה אֲגַרְהָ בְּקִצִּיר מֵאֲכֹלָה:  
 3 אֶל תִּרְיֵב עִם-אָדָם חָנָם: 4 לֵב אָדָם יִחַשֵׁב דְּרָבּוּ  
 וַיְהוּהוּ יִכּוֹן צַעְדּוֹ:

b) 1. Plead with \* your mother, plead: for she (is) not my wife, nor (am) I her husband. 2. Joseph washed his face and went out † and said, Set on bread. 3. I will make ‡ your cities a wilderness, and bring your sanctuaries to desolation, and will not smell § your sweet odours ||.

## CHAP. XI. § 8. Verbs Lamed Aleph.

E. g. מָצָא, to find. Paradigm: see Appendix E, p. 26.

## Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 Kal	mātsâ	m'tsō	m'tsâ	yimtsâ	mōtsē <sup>a</sup>	496
2 Niph.	nimtsâ	himmātsê <sup>a</sup>	himmātsē <sup>a</sup>	yimmātsē <sup>a</sup>	nimtsâ	
3 Piël	mitstsê <sup>a</sup>	mätstsê <sup>a</sup>	mätstsê <sup>a</sup>	y'mätstsê <sup>a</sup>	m'mätstsê <sup>a</sup>	
4 Pual	mütstsâ	mütstsâ	(none)	y'mütstsâ	m'mütstsâ	
5 Hiph.	himtsî <sup>a</sup>	hämtsî <sup>a</sup>	hämtsê <sup>a</sup>	y'ämtsî <sup>a</sup>	mämtsî <sup>a</sup>	
6 Hoph.	hümtsâ	hümtsâ	(none)	yümtsâ	mümtsâ	
7 Hithp.	hith- mätsê <sup>a</sup>	hith- mätsê <sup>a</sup>	hith- mätsê <sup>a</sup>	yith- mätsê	mith- mätsê <sup>a</sup>	

Past Partcp. of Kal, mātsû<sup>a</sup>.

Jussive (Hiph.) yämtsê<sup>a</sup>; Imperf. c. suff. (Piël) y'mätstsēnî,  
 (Hiph.) yämtsîēnî.

\* ב.

† וַיֵּצֵא, and went out.

‡ To be rendered by נָתַן.

§ Hiphîl.

|| i. e., the odour, your pleasant.

## Normal Forms.

497	1 Kal	{	Perf.	mātsā	mā'tsēah	mātsāthî
			Imperat.	m'tsâ	m'tsě'anāh *	
	2 Niphal	{	Perf.	nimtsâ	nimtsē'athāh	
			Imperat.	himmātsē	himmātsě'anāh	

(The conjugation in the other forms is analogous to these.)

498 The **א** is here, as in verbs פִּנָּה, treated partly as a soft guttural *consonant* (*scarcely audible* at the end of a word), partly as a *quite inaudible* (quiescent) letter.

499 In the forms that end with the third radical, the final syllable has the same vowel as the regular verb (e. g. מִצֵּה, מִצֵּה, מִצֵּה, מִצֵּה); but *Pathakh* before **א** is lengthened into *Kamets*, viz. in the *Perf.*, *Imperf.*, *Imperat. Kal*, in the *Perf. Niphal*, *Pual*, and *Hophal*. The (ַ) however is *mutable*, hence in the plural, מִצֵּהוּ.

500 The *Imperf.* and *Imperat. Kal* have *A* after the analogy of verbs *Lamed guttural*.

501 Also before affirmatives beginning with a consonant (ת, נ) **א** is *not heard* (*quiesces* in the *Perf. Kal*, in *Kamets*, מִצֵּהָ; in the *Perf.* of all the other conjugations, in *Tsere*, נִמְצֵהָ; in the *Imperat.* and *Imperf.* of all the conjugations, in *Segol*, מִצֵּהָה, מִצֵּהָה †).

502 The use of *Tsere* and *Segol* in these forms arose, doubtless, from the great resemblance between verbs לָא and לָה (comp. next section), and an approximation of the former to the latter.

503 Before affirmatives beginning with a vowel, **א** is a *consonant*, and the form regular, as מִצֵּהוּ.

\* *a* in Italics is quiescent.

† Before the suffixes *chā*, *chēm*, *chēn*, the **א** retains its character as a guttural, and takes (-:).

REMARKS.

Verbs *middle E*, like **מָלֵא** (*mālē*), *to be full*, retain *Tsere* in 504 the other persons of the *Perf.*, as **מִלֵּאתִי**. Instead of **מִצָּאתָ** is sometimes found the (Aramæan) form **קָרֵאתָ** for **קָרֵאתָ**, *she names*.

The *Partcp. fem.* is commonly, by contraction, **מִצָּאתָ**, *seld.* 505 **מִצָּאתָ**, and defectively written **יוֹצֵת** (from **יִצָּא**).

The **א** sometimes falls away, as in **מִצָּתִי**, **מִלֵּתִי**. *Niph.* 506 **נִטְמַתֶּם**, *ye are defiled*; *Hiph.* **הִחֲטִי**.

Vocabulary.

*To call*, **קָרָא**, *kārâ*.

*To hate*, **שָׂנֵא**, *sānē<sup>a</sup>*.

*To be full*, **מָלֵא**, *mālē<sup>a</sup>*.

*To drink (to excess)*, **סָבָא**, *sābā*.

*Fear*, **יָרָא**, *yirāh*; *constr.* **יִרְאֵת** (*ω*); *yārē<sup>a</sup>*, *to fear*.

*A path*, **נְתִיבָה**, *n'thībhāh* (*nāthābh*).

*Treasure-house*, **אוֹצָר**, *ōtsār* 507 (*pl.* -*ôth*).

*To violate, injure*, **חָמַס**, *khāmās*.

*Rag*, **קָרַע**, *kē'rā'ē* (*kārā'ē*, *to tear*).

*Therefore*, **עַל־כֵּן**, *äl-cēn*.

*To defile*, **טָמֵא**, *tāmē<sup>a</sup>*.

*To assemble (in troops)*, **צָבָא**, *tsābā*.

*To sin*, **חָטָא**, *khātā*.

Exercise 46.

1 508 תַּחַת פִּי־שָׁנְאוֹ דַעַת וַיִּרְאֵת יְהוָה לֹא בַחֲרוּנִי :

2 גָּנַב נִמְצָא יִשְׁלַם שְׁבַע־עֵתִים : 3 הֲלֹא חֲכָמָה תִּקְרָא

וּתְבוּנָה תִּתֵּן קוֹלָהּ : 4 אֵלֵיכֶם אִישִׁים אֶקְרָא וְקִלִּי אֶל-

בְּנֵי אָדָם : 5 בְּאַרְחַ צְדָקָה אֶהְיֶה בְּתוֹךְ נְתִיבוֹת

(508) מִשְׁפָּט׃ לְהִנְחִיל אֶהְבִּי יֵשׁ וְאַצְרִיתֶיהֶם אִמְלֵא׃ 6 מִצְּאֵי  
 מִצְּאֵי חַיִּים וַיִּפֶק רָצוֹן מִיְהוָה׃ וְהִטְאֵי חֲמַס נַפְשׁוֹ כָּל־  
 מִשְׁנֵאֵי אֶהְבּוּ כֹּת׃ 7 \* אֶל־תְּהִי בְּסַבְּאֵי־יָיִן † בְּזִלְלֵי  
 בְּשֵׁר לָמוֹ׃ כִּי־סַבָּא וְזִלְל יִוְרֶשׁ וְקָרְעִים תִּלְבֹּשׁ נֹמְמָה׃  
 8 עַל־כֵּן | כָּל־פִּקּוּדֵי † כָּל יִשְׂרָאֵל כָּל־אֶרֶץ שִׁקָּר שְׁנֵאתֵי׃  
 9 אֱלֹהִים § בָּאוּ גֹלִים | בְּנַחֲלֶתְךָ טָמְאוּ אֶת־הַיִּכַּל קִדְשְׁךָ  
 שָׁמוּ אֶת־יְרוּשָׁלַם לְעַיִים׃ נָתַנּוּ אֶת־נִבְלַת עֲבָדֶיךָ מֵאֵכֶל  
 לְעֹף הַשָּׁמַיִם בְּשֵׁר חֲסִידֶיךָ לְחֵיתו־אֶרֶץ׃ שִׁפְכוּ דָמָם |  
 כַּפְּיִם סְבִיבוֹת יְרוּשָׁלַם וְאִין קוֹבֵר׃ 10 וַיַּעַשׂ אֶת הַכְּפִיּוֹר  
 נְחֹשֶׁת וְאֵת כַּנּוֹת נְחֹשֶׁת בְּמִרְאֵת || הַזְּבָאֵת אֲשֶׁר צָבָאוּ  
 פֶתַח אֶהֱל מוֹעֵד׃

b) 1. I have hated knowledge ¶. 2. Who hates knowledge?  
 3. Thou shalt not hate thy brother. 4. The sacks are filled  
 with silver. 5. Thieves, being found, shall return seven-fold.  
 6. Understanding cries-aloud, and Wisdom gives-forth her  
 voice. 7. To them will we cry. 8. Shall I not cry-aloud, and  
 give forth my voice? 9. Who will fill my treasures? 10. They  
 who find me will find life. 11. They shall assuredly find life.  
 12. Thou shalt not hate those-who-hate thee.

\* *Be not thou* (ne sis): from hāyāh.

† ‘*Those who squander their own body,*’ i. e. voluptuous  
 profligates (Gesenius, Maurer). Others (as Rosenmüller) trans-  
 late it in the same sense as the English Bible: *riotous eaters of*  
*flesh.*

‡ (Of) *every kind* (Maurer).

§ *Have come*; בּוֹא, *to come.*

|| (Of the women) *assembling.*

¶ שְׁנֵאתֵי מוֹסֵר (Prov. v. 12).



## CHAP. XI. § 9. Verbs Lamed He.

E. g. הָלַח, *gālāh*, to reveal. Paradigm: see Appendix E, pp. 28, 29.

## Short Paradigms.

	1 Perf.	2 Inf. cstr.	3 Imperat.	4 Imperf.	5 Partcp.	
1 <i>Kal</i>	<i>gālāh</i>	<i>g'lôth</i>	<i>g'lēh</i>	<i>yiglēh</i>	<i>gôlēh</i>	509
2 <i>Niph.</i>	<i>niglāh</i>	<i>higgālôth</i>	<i>higgālēh</i>	<i>yiggālēh</i>	<i>niglēh</i>	
3 <i>Piël</i>	<i>gillāh</i>	<i>gällôth</i>	<i>gällēh</i>	<i>y'gällēh</i>	<i>m'gällēh</i>	
4 <i>Pual</i>	<i>güllāh</i>	<i>güllôth</i>	(none)	<i>y'güllēh</i>	<i>m'güllēh</i>	
5 <i>Hiph.</i>	<i>higlāh</i>	<i>hāglôth</i>	<i>hāglēh</i>	<i>yāglēh</i>	<i>māglēh</i>	
6 <i>Hoph.</i>	<i>höglāh</i>	<i>höglôth</i>	(none)	<i>yöglēh</i>	<i>möglēh</i>	
7 <i>Hithp.</i>	<i>hith-gällāh</i>	<i>hith-gällôth</i>	<i>hith-gällēh</i>	<i>yith-gällēh</i>	<i>mith-gällēh</i>	

Past Partcp. of *Kal*, *gālûi*.

*Infm. absol.* (*Kal*) *gālôh*; (*Niph.*) *niglôh*; (*Piël*) *gällēh*; (*Pual*) *güllôh*; (*Hiph.*) *hāglēh*; (*Hoph.*) *höglēh*; (*Hithp.*) *hith-gällēh*.

*Imperf. apoc.* (*Kal*) *yîgël*; (*Niph.*) *yîggāl*; (*Piël*) *y'gāl*; (*Hiph.*) *yě'gël*; (*Hithp.*) *yithgāl*.

## Normal Forms.

<i>Kal</i>	{ <i>Perf.</i>	<i>gālāh</i>	<i>gāl'thāh</i>	<i>gālithî</i>	<i>gālû</i>	510
	{ <i>Imperat.</i>	<i>g'lēh</i>	<i>g'lî</i>	<i>g'lênāh</i>		
	{ <i>Imperf.</i>	<i>yiglēh</i>	<i>tiglî</i>	<i>tiglênāh</i>		

These verbs, like verbs *Pe Yod* (פִּי), embrace two 511 classes, originally distinct, viz. פִּי and פִּי; but in Hebrew the original פ and פ have passed over into a feeble פ, in all the forms which end with the third radical. All, however, except a few forms, are originally פִּי; so that the two classes are less prominently distinguished than verbs פִּי and פִּי.

Wholly different are those verbs whose third radical is a 512

(512) consonantal ה (with *Mappik*: e. g. הַבְּרֵה), which are inflected throughout like verbs *Lamed guttural*\*.

513 The grammatical structure of these verbs (see Pdm. App. E, p. 28) is as follows:

For the forms that end with the third radical,

All the *Perfects* end in *āh*.

All the *Imperfects* and *Participles Active*, in *ēh*.

All *Imperatives*, in *ēh*.

The *Infin. absol.* (except in *Hiph.* and *Hoph.*), in *ōh*.

514 At the end of the *Partcp. Pass.* of *Kal* the original י appears, גַּלְוִי, *gālūi*, as also in some derivatives.

515 The *Infin. constr.* has always the *feminine* form in ת: hence in *Kal*, גַּלוֹת, *g'lôth*; in *Piël*, גַּלוֹת, *gāl-lôth*, &c.

516 Before the affirmatives beginning with a consonant (ת, נ), the original י remains, but not as a consonant: it would properly form with the *ā* the diphthong *ai*; but this diphthong in the *Perf.* is first contracted into *é* (יְ), and then further attenuated into *î*, but in the *Imperf.* and *Imperat.* it is changed into the obtuse יְ (è). Thus in *Perf. Piël*, from גַּלְיִת (after קַטְלִית) we get first גַּלְיִת, and then, by attenuating the *é* into *î*, גַּלְיִת; in the *Imperf. Piël*, הַגַּלְיִנָּה. In the *Passives* the *é* is always retained; in the *Actives* of the derived conjugations, and in the *Reflexives*, both *é* and *î* are used alike (see 527, 531); on the contrary, in *Kal* (the most common species) we find only *î*. Accordingly we have in the

*Perfect Kal î*, as גַּלְיִת;

\* It is certain, however, that some verbs הָלָה originated in verbs with final ה, this letter having lost its original strong and guttural sound, and become softened to a *feeble* ה.

*Perfects* of the other active conjugations (including the reflexive *Hithp.*)  $\acute{e}$  and  $\acute{i}$  promiscuously, as גְּלִיתָ and גְּלִיתָ;

*Perfects* of the *Passives* only  $\acute{e}$ , as גְּלִיתָ;

*Imperfects* and *Imperatives* always יָ (è), as גְּלִינָה, תִּגְלִינָה.

Before the affirmatives beginning with a vowel (ú, í, āh), the *Yod* with the foregoing vowel usually falls away [גְּלִי = גְּלִי, &c.]; but it is retained in ancient full forms, particularly in *pause*, as יִגְלִי (see 524, 530). Before *suffixes* also it falls away, as גְּלִיָּה (see 539).


The *Yod* disappears also in 3 *Perf. sing. fem.*, where תָּ is appended as feminine ending, as גְּלִיתָ. But this ancient form is become rare (see 520), and, as if this mark of the gender were not sufficiently distinct, a second feminine ending הָ is appended so as to form גְּלִיתָה. So in all conjugations: e. g. *Hiph.* תִּגְלִי, common form תִּגְלִיָּה, in *pause* תִּגְלִיָּה.

The formation of the *shortened Imperf.*, which occurs in this class of verbs in all the conjugations, is strongly marked, consisting in the casting away (*apocopé*) of the הָ, by which still other changes are occasioned in the form (see 522, 526, 528, 533). The *shortened Imperative* is also formed by *apocopé* of the הָ (see 529, 534).

## REMARKS.

I. *Kal.*] For the 3rd *Perf. fem.* the older and simpler form גְּלִיתָ, from גְּלִיתָ, is almost entirely banished from common use. But with *suffixes* it is always used, see 539.

a) The *Infin. absol.* has also the form יִגְלִי, *videndo*.

- (521) b) As the *Infn. constr.* occurs also, though seldom, עָשָׂה, רָאָה, as well as the feminine form רָאָהּ, to see.
- 522  The apocopé of the *Imperf.* occasions in *Kal* the following changes :
- The first stem-letter most commonly receives the helping-vowel *Segol*, or, when the middle radical is a guttural, *Pathakh*: e. g. יִגַּל for יָגַל; וַיִּבֶן, and he built; יִשַׁע, et him look, for יִשַׁע.
  - The *Khirik* of the preformative is also sometimes lengthened into *Tsere* (because it is now in an open syllable), as יִרָא, let him see (fr. רָאָה).
  - The *helping-vowel* is sometimes omitted: e. g. וַיִּשַׁב, וַיִּבֶן, וַיִּשְׁתֶּה. The verb רָאָה has the two forms יִרָא and וַיִּרָא, the latter with *Pathakh* on account of the *Resh*.
  - Examples of verbs which are *Pe guttural* as well as *Lamed He*: וַיַּעַשׂ, and he made, from עָשָׂה; וַיַּעַן, and he answered, from עָנָה. Sometimes the punctuation of the first syllable is not affected by the guttural, as in וַיִּחַר, וַיִּחַן, וַיִּחַד (with *Dagesh lene* in second radical), let him rejoice.
  - The verbs הָיָה, to be, and חָיָה, to live, which would properly form in the *Imperf. apoc.* יִהְיֶה, יִחְיֶה, change these forms to יִהְיֶה, יִחְיֶה (y'hî, y'khî), because the *Yod* prefers a vowel before it in which it may quiesce.
- 523 The full forms without the apocopé of הָ sometimes occur even after *Vav conv.*, especially in the 1st person and in the later books: e. g. וַיִּרְאֶה, and I saw, twenty times, but not in the Pentateuch, וַיַּעַשׂה, and he made, four times.
- 524 The original י is sometimes retained before the affirmatives beginning with a vowel (cf. 522, above), especially in and before the *Pause*, and before the full plural ending (ûn) וְ, or where for any reason an emphasis rests upon the word. *Perf.* חָסוּי, they took refuge; *Imperat.* בְּעֵי, ask ye; *Imperf.* יִרְבִּיּוּ, they increase, more frequently like יִשְׁתַּיּוּ, they drink (cf. 530).

The *Partcp. act.* has also a *fem.* of the form צוֹפִיָּה, *spying*; 525 פּוֹרְיָה, *fruitful*; in the *P'ur.* like אֹתֵיּוֹת. The *Partcp. pass.* is sometimes without י, as עָשִׂי for עָשִׂי, *made*, צָפּוּ.

It is but very seldom that the second syllable is defectively written.

II. *Niphal.*] The apocopé of the *Imperf.* occasions here no 526 further changes (יִנְלֵ from יִנְלֶה); yet in one verb ע' guttural we find a form with (־) shortened to (־), viz. יִמַּח (for יִמַּח). Similar in *Piël*, הִתְעַר (from הִתְעַרָה), and in *Hithpaël*, הִתְתַּרְעָה (from הִתְתַּרְעָה).

III. *Piël, Pual, and Hithpaël.*] In the *Perf. Piël*, the second 527 syllable has *Khirik* instead of the diphthongal *ē* in the greater number of examples, which is therefore adopted in the Paradigm. Before suffixes *Khirik* is always employed, except in *Pual*, which always has *Tsere* (יִֿ).

The *Imperf.* loses, after the apocopé, the *strong Dagesh* of 528 the second radical; hence *Piël*, וַיִּצַּו; *Hithpaël*, וַיִּתְנַל. Less frequently is the *Pathakh* then lengthened into *Kamets*, as וַיִּתָּו, יִתָּאוּ (cf. 526).

In *Piël* and *Hithpaël* are found also *apocopated* forms of the 529 *Imperat.*, as נִסֵּה for נִסֶּה, *prove!* הִתְחַל, *feign thyself sick*.

Examples of *Yod* retained in cases where more commonly it 530 is omitted: *Imperf.* הִתְדַמְּיוּנִי, *will ye liken me*; יִכְסִימוּ, *they cover them*.

IV. *Hiph'íl and Hophal.*] In the *Perf. Hiph.* the forms 531 הִגְלִיתִּי and הִגְלִיתָ are about equally common; before suffixes the latter is used, as somewhat the shorter. In *Hophal* always יִֿ.

a) The *Tsere* of the *Infin. absol. Hiph.* is the regular vowel 532 (as in הִקְטִיל); to this the *Infin. absol. Hoph.* conforms, as in הִפְרִיהִ.

b) The verb רָבָה, *to be much*, has three forms of the *Infin.*: הִרְבָּה, *much* (used adverbially); הִרְבָּה, used when the *Infin.* is pleonastic; הִרְבּוֹת, the *Infin. constr.*

- 533 The *Imperf. apoc.* has either the form  $\text{וַיִּשְׁקֶן}$ ,  $\text{וַיִּפְתֶּן}$ ,  $\text{וַיִּרְדֶּן}$ , or (with a helping-vowel)  $\text{וַיִּגְלֶן}$ , for which, however, is invariably substituted the form  $\text{וַיִּגְלֶן}$ , as  $\text{וַיִּפְרֶן}$ ,  $\text{וַיִּגְלֶן}$ . Examples with gutturals:  $\text{וַיַּעַל}$ ,  $\text{וַיֶּאֱעַל}$ , &c., which can be distinguished from the *Imperf. Kal* only by the signification.
- 534 The *Imperat. apoc.* has invariably the helping-vowel *Segol* or *Pathakh*, as  $\text{הֲרַב}$  for  $\text{הִרְבַּ$ ;  $\text{הֲרַבָּה}$ ;  $\text{הֲרַבֶּה}$ ;  $\text{הֲרַבֵּה}$ ;  $\text{הֲרַבֶּה}$  for  $\text{הִרְבֶּה}$ ;  $\text{הֲרַבֶּה}$ ;  $\text{הֲרַבֵּה}$ ;  $\text{הֲרַבֶּה}$  for  $\text{הִרְבֶּה}$ .
- 535 The *Imperf.* with *Yod* retained occurs only in  $\text{וַיִּנּוּן}$ , from  $\text{וַיִּנֶּה}$ .

## (ADDITIONAL REMARKS.)

- 536 V. In the Aramæan, where, as before remarked, the verbs  $\text{לֵא}$  and  $\text{לֵה}$  flow into one another, both classes terminate, in the *Imperf.* and *Partcp.* of all the conjugations, without distinction, in  $\text{אֵ$  or  $\text{יֵ$ . As imitations of this mode of formation we are to regard those forms of the *Infinitive*, *Imperative*, and *Imperfective* in  $\text{הֵ$ , more seldom  $\text{אֵ$  and  $\text{יֵ$ , which are found in Hebrew also, especially in the later writers and the poets. *Infinitive*.  $\text{הֵיָה}$ , to be;  $\text{עֵנָה}$ , opprimendo;  $\text{הֵפֵדָה}$ . *Imperative*.  $\text{הֵוֵא}$ , be thou. *Imperfective*.  $\text{אֵל־תֵּהֵיָה}$ ;  $\text{אֵל תֵּבֵא}$ , follow not;  $\text{אֵל־תֵּעֵשֵׂה}$ , do not\*.
- 537 The *Yod* is found even at the end of the word (which is also a Syriasm) in  $\text{וַתִּזְנֵי}$ ,  $\text{וַתִּזְנֵי}$ , and hence in the *Plur.*  $\text{הֵמָסִיו}$ .
- 538 In three verbs is found the unfrequent conjugation *Pilel*, or its reflexive, where the third radical, which the conjugation requires to be doubled, appears under the form  $\text{וה}$ ; viz.  $\text{נִאֲוָה}$ , contracted  $\text{נִאֲוָה}$ , to be beautiful, from  $\text{נִאָּוָה}$ ;  $\text{מִטְחִוּיִם}$ , the archers: but especially  $\text{נִשְׁחָה}$ , to bow, *Pilel*  $\text{נִשְׁחָה}$ , hence the

\* The *Jussive* signification in these examples is the reason that they have *Tsere* like the *Imperative*. But this will not apply to all other cases; and, besides, the reading in many instances is doubtful between ( $\text{אֵ}$ ) and ( $\text{יֵ}$ ). See Gen. xxvi. 29. Lev. xviii. 7. Jos. vii. 9; ix. 24. Dan. i. 13. Ez. v. 12.

reflexive הִשְׁתַּחֲוֶה, *to bow oneself, to prostrate oneself, 2 pers.* (538) יִשְׁתַּחֲוֶה and יִשְׁתַּחֲוֶה, Imperf. יִשְׁתַּחֲוֶה, apoc. וַיִּשְׁתַּחֲוֶה, for וַיִּשְׁתַּחֲוֶה (analogous with יִהְיֶה for יִהְיֶה).

Before *suffixes* the ה final, with the preceding vowel, falls 539 away, as עֲנִי, *he answered me*, עָנָה; Imperf. יִעֲנֶה, יִעֲנֶה; Hiph. הֶעֱלָה. Very seldom י takes the place of the final ה or ה, as in יִכְסִימוּ, *he will cover them*; הִכִּינִי, *smite me*. The 3 Perf. fem. always takes before *suff.* the older form נָתַת (see 518), yet with a short *ā*, as in the regular verb: e. g. עָשִׂיתָנִי for פָּלַתָהוּ; in *pause* עָשִׂיתָנִי.

### Vocabulary.

To trust (in), חָסָה (בְּ), khā-sāh (b').	To see, רָאָה, rāāh.	540
To build, בָּנָה, bānāh.	Piercings, מְדַקְרוֹת, mād-k'rōth (dākār).	
To stretch out, נָטָה, nātāh.	Sword, חֶרֶב, khě'rēbh.	
To multiply, רָבָה, rābhāh.	The world, תֵּבֵל, tēbhēl, poetic (= ἡ οἰκουμένη, yābhāl).	
To feed, רָעָה, rā'āh.	Embryo; unformed substance, גֹּלֶם, gōlēm (gālām, glomeravit).	
To babble, בָּטָה, bātāh (comp. βαττολογεῖν and blaterare).		
To befall, אָנָה (in Pual) ānāh.		

### Exercise 47.

a) 1 וְהָיָה בְּעֵץ שָׂתוּל עַל-פְּלִיגֵי-מַיִם אֲשֶׁר פָּרְיוֹ | יִתֵּן 541  
 בְּעֵתוֹ וְעָלָהוּ לֹא-יִבּוֹל וְכֹל אֲשֶׁר-יַעֲשֶׂה יִצְלַח: 2 נָטִיתִי  
 יָדַי וְאִזֵּן מִקְשִׁיב: 3 כִּי-בִי יִרְבּוּ יָמָיָד וְיוֹסִיפוּ לְךָ שָׁנֹת  
 חַיִּים: 4 שִׁפְתַי צָדִיק יִרְעוּ רַבִּים וְאִוִּילִים בַּחֲסֵר-לֵב  
 יָמוּתוּ: 5 יֵשׁ בּוֹטָה בְּמִדְקָרוֹת חֶרֶב וּלְשׁוֹן חֲכָמִים

- (541) מִרְפָּא : 6 לֹא־יִבְנֶה לְצַדִּיק כָּל־אֵוֹן וְרָשָׁעִים מִלְּאוֹ רָע :  
 7 אִם־אָרַעַב לֹא־אֶמַּר לְךָ כִּי־לִי תִבֵּל וּמִלְּאָה : 8 בֵּיהוָה |  
 חֲסִיתִי אִיךָ תִּאמְרוּ לְנַפְשִׁי נוֹדֵי הַרְכָּם צַפּוֹר : 9 הִיטִיבָה  
 בְּרַצוֹנְךָ אֶת־צִיּוֹן תִּבְנֶה חוֹמוֹת יְרוּשָׁלַם : 10 גְּלָמִי | רָאוּ  
 עֵינַיִךְ וְעַל־סַפְרְךָ כֹּלֵם יִכְתְּבוּ \* יָמִים יִצְרוּ וְלֹא אֶחָד בָּהֶם :  
 11 תוֹעֵבַת מַלְכִים עֲשׂוֹת רָשָׁע כִּי בְצַדִּיקָה יִכּוֹן כֶּסֶף :

b) 1. What God shall command, that thou shalt do. 2. As they have done, so do ye. 3. The waters increased greatly over the earth, and all the hills were covered which were under heaven. 4. Cow and bear shall feed together; lion and ox shall lie down together. 5. Great are the things which my eyes have seen. 6. Ye shall not build houses. 7. Did not my father build this house? 8. Did I not build the house? 9. In the building-of the city.

542 Write down the forms :

I was.	I will be.	Be thou	To be.
Thou wast.	Thou ( <i>m.</i> ) wilt be.	Be thou ( <i>f.</i> ).	In-being.
Thou ( <i>f.</i> ) wast.	Thou ( <i>f.</i> ) wilt be.	Be you.	
He will be.	He will be.	Be you ( <i>f.</i> )	
She was.	She will be.		

\* Most recent interpreters translate the latter clause thus : *the days* [sc. of my life] *all of them were predetermined*, and (= when) not one of them [yet was]. So *Maurer, De Wette, Hengstenberg*. Cüllām refers, by anticipation, to ‘days.’



## CHAP. XII. Suffixes of the Verb.

The suffixes appended to the verb express the accusative of the *personal pronoun*. They are :

## SINGULAR.

Person.	Forms proper for the Perfect Tense.	Forms proper for the Imperfect.	544
1 me (c.)	נִיְ— נִיְ—	נִיְ—	
2 thee (m.)	ךָ, <i>in pause</i> ךָּֽ— or ךָּֽ—	ךָ— or כה־	
2 thee (f.)	ךִיְ— . . . . ךִיְ— ךִיְ—	ךִיְ— ךִיְ— or כִיְ—	
3 him	הוּ— . . . . הוּ—	הוּ— הוּ—	
3 her	הִיְ— . . . . הִיְ— הִיְ—	הִיְ—	

## PLURAL.

1 us (c.)	נוּ— נוּ—	נוּ—	
2 you (m.)	כֶּם—	כֶּם—	
2 you (f.)	כֵּן—	כֵּן—	
3 them (m.)	םֵם— םֵם—, <i>poeticè</i> מוּ—	םֵם— םֵם—, <i>poeticè</i> מוּ—	
3 them (f.)	ןֵן— ןֵן—	ןֵן—	

*Affixes of the Imperfect, when preceded by an Epenthetic Nun.*

## SINGULAR.

1 me (c.)	נִיְ— נִיְ— for נִיְ—	545
2 thee (m.)	ךָ— כה־ — ךָּ—	
3 him	הוּ— for הוּ—	
3 her	הִיְ— — הִיְ—	

## Perfect with Suffixes.

- 546 As a *general* rule,
- the forms that end in a *consonant*, take the suffixes that begin with a vowel (called a *vowel-of-union*);
  - the forms that end in a *vowel*, take the suffixes that begin with a consonant.
  - The vowel-of-union for the *Perfect* is *ă* (or *ā*)
  - „ „ „ *Imperfect* } *ē* (or *ě*).
  - „ „ „ *Imperative* }
- 547 Whatever changes the affirmatives undergo, are made for the purpose of suiting them to receive the pronominal suffixes.

	takes	for
a) The 3rd sing. fem.	<i>ăth</i> or <i>āth</i>	<i>āh</i>
b) 2nd sing. fem.	<i>tí</i>	<i>t</i>
2nd plur. masc.	<i>tú</i>	<i>tēm'</i>

- 548 Here observe, (1) the *2nd sing. fem.* (which is derived from an old form *ăttí*) becomes identical in form with the *1st pers. sing.*, and is only to be distinguished from it by the context; (2) of the *2nd plur. fem.* no instance is found with suffixes.
- 549 [The *3rd sing. fem.* of the *Perfect* (1) draws the tone to itself, except with *chem*, *chen*, and then takes the forms that make a syllable without a union-vowel; (2) with the other suffixes, it takes a union-vowel, but draws back the tone to the penult, so that they appear with shortened vowels.]

## View of the Suffixes to the Verb (E.).

## I. TO THE PERFECT.

550 Verb :	transit. Kal	3 f. sing.
	כָּתַבְתָּ <i>he has written</i>	כָּתַבְתָּ
Suff. : sing. 3 m.	כָּתַבְתָּהּ	כָּתַבְתָּהּ
	OR	OR
him	כָּתַבְתָּו	כָּתַבְתָּו
— f.	כָּתַבְתָּהּ	כָּתַבְתָּהּ

2 m.	<i>thee</i>	פְּתַבְּךָ 2	פְּתַבְּתְּךָ (550)
— f.	<i>thee</i>	פְּתַבְּךְ	פְּתַבְּתְּךְ
1.	<i>me</i>	פְּתַבְּנִי	פְּתַבְּתְּנִי
pl. 3 m.	<i>them</i>	פְּתַבְּכֶם	פְּתַבְּתְּכֶם
— f.	<i>them</i>	פְּתַבְּכֶן	פְּתַבְּתְּכֶן
2 m.	<i>you</i>	פְּתַבְּכֶם	פְּתַבְּתְּכֶם
— f.	<i>you</i>	פְּתַבְּכֶן	פְּתַבְּתְּכֶן
1.	<i>us</i>	פְּתַבְּנוּ	פְּתַבְּתְּנוּ

é from intrans. Kal in the same way.

1) אֶהְבֹּב, 2) אֶהְבֶּךָ, 3) אֶהְבְּכֶם;

é from the other forms, as Piél:

1) פְּתַבְּבוּ, 2, 3) פְּתַבְּבְּךָ, פְּתַבְּבְּכֶם.

So

אֶהְבְּתְּהוּ

פְּתַבְּתְּהוּ

Suff. : sing. }	2 m. sing.	פְּתַבְּתָּ	2 f. & 1 sing.	פְּתַבְּתִי	3 pl.	פְּתַבְּבוּ
	3 m. }	פְּתַבְּתְּהוּ	פְּתַבְּתִיהוּ	פְּתַבְּתִיהוּ	פְּתַבְּבוּהוּ	
		or	or			
	<i>him</i>	פְּתַבְּתּוּ	פְּתַבְּתִיו		(none)	
— f.	<i>her</i>	פְּתַבְּתְּהָ	פְּתַבְּתִיהָ		פְּתַבְּבוּהָ	
2 m.	<i>thee</i>	(none)	פְּתַבְּתִיךָ		פְּתַבְּבוּךָ	
— f.	<i>thee</i>	(none)	פְּתַבְּתִיךְ		פְּתַבְּבוּךְ	
1.	<i>me</i>	פְּתַבְּתְּנִי	פְּתַבְּתִינִי		פְּתַבְּבוּנִי	
pl. 3 m.	<i>them</i>	פְּתַבְּתְּכֶם	פְּתַבְּתִיכֶם		פְּתַבְּבוּכֶם	
— f.	<i>them</i>	פְּתַבְּתְּכֶן	פְּתַבְּתִיכֶן		פְּתַבְּבוּכֶן	
2 m.	<i>you</i>	(none)	פְּתַבְּתִיכֶם		פְּתַבְּבוּכֶם	
— f.	<i>you</i>	(none)	פְּתַבְּתִיכֶן		פְּתַבְּבוּכֶן	
1.	<i>us</i>	פְּתַבְּתְּנוּ	פְּתַבְּתִינוּ		פְּתַבְּבוּנוּ	

Just so the suff. to the Persons  
of all Verbal-stems :

פְּתַבְּתְּהוּ פְּתַבְּתִיהוּ

&c.

In the same way  
1st and 2nd  
pers. plur.

פְּתַבְּבוּהוּ

פְּתַבְּבוּהוּ

## II. TO THE IMPERFECT.

551	transit. Kal, 3 sing. m.	3 pl. m.	Kal Imperat. sg. m.	
Verb :	יִכְתֹּב	יִכְתְּבוּ	כָּתֹב	שְׁמַע
Suff. : sing. } 3 m. }	יִכְתְּבֶהּ 1 *	יִכְתְּבוּהוּ 1 †	כָּתְבֵהוּ	שְׁמַעֵהוּ ‡
	יִכְתְּבוּ		כָּתְבוּ	שְׁמַעוּ
	יִכְתְּבוּ			
— f.	יִכְתְּבֶיהָ	יִכְתְּבוּהָ	כָּתְבֶיהָ	שְׁמַעֶיהָ
	יִכְתְּבֶנָּה			
	יִכְתְּבֶיהָ		כָּתְבֶיהָ	
2 m.	יִכְתְּבֶדְךָ 2	יִכְתְּבוּדְךָ		
— f.	יִכְתְּבֶדְךָ	יִכְתְּבוּדְךָ		
1.	יִכְתְּבֶנִי	יִכְתְּבוּנִי		
pl. 3 m.	יִכְתְּבוּם	יִכְתְּבוּם	כָּתְבוּנִי	שְׁמַעֵנִי
— f.	יִכְתְּבוּ	—	כָּתְבוּם	שְׁמַעֵם
2 m.	יִכְתְּבוּכֶם 3	יִכְתְּבוּכֶם	כָּתְבוּ	שְׁמַעוּ
— f.	יִכְתְּבוּכֶן	יִכְתְּבוּכֶן		
1.	יִכְתְּבוּנִי	יִכְתְּבוּנִי		
			כָּתְבוּנִי	שְׁמַעֵנִי

The suffixes to the other verbal pers. in the same way.

ā in the last syllable, יִנְהַג : 1. יִנְהַגְהוּ ; 2. יִנְהַגְךָ ;  
 3. יִשְׁמַעְכֶם. — ē in the last syllable, יִכְתֹּב : 1. יִכְתְּבֵהוּ ; 2. יִכְתְּבֶדְךָ ;

\* So also to all persons ending in the 3rd radical : תִּכְתֹּב, נִכְתֹּב, אִכְתֹּב.

† So also to תִּכְתְּבוּ 2 plur. m. and 3 a. 2 plur. f., and to תִּכְתְּבִי 2 sing. f.

‡ To the f. sing. and to the plur. like to the Imperf.

- (551) 3. יִשְׁלַח; 2. יִכְתֹּב; 3. יִכְתְּבוּכֶם; יִכְתְּבוּ; יִשְׁלַחְכֶם.—*l* or *u* in the last syllable, *Hiph.*:  
 1. יִכְתְּבוּהוּ; 2. יִכְתְּבוּ; 3. יִכְתְּבוּכֶם: with gutt.  
 יִשְׁמְעוּכֶם, יִשְׁמְעוּ.

## Exercise 48.

- a) 1 552 חַנְּנֵי אֱלֹהִים פָּחַסְדָּךְ כָּרַב רַחֲמֶיךָ מִחַה פִּשְׁעֵי:  
 2 הָרַבָּה בַּבְּסֵנִי מַעֲוֵנִי וּמַחֲטָאתִי טַהַרְנִי: 3 פִּי־פִשְׁעֵי  
 אֲנִי אֲדַע וְחַטָּאתִי נִגְדִי תָמִיד: 4 לֶךָ לְבַדְּךָ | חַטָּאתִי  
 וְהָרַע בְּעֵינֶיךָ עֲשִׂיתִי לַמַּעַן תִּצְדַּק בְּדַבְּרֶךָ תִּזְכֶּה בְּשִׁפְטֶךָ:  
 5 הוֹדַעְוֹן חוֹלְלָתִי וּבַחֲטָא יַחַמְתֵּנִי אָמִי: 6 הוֹדַעְתֵּנִי  
 חַפְצֵת בַּטְּחוֹת וּבְסֵתֶם חֲכָמָה תוֹדִיעֵנִי: 7 תַּחֲטָאֲנִי  
 בְּאִזּוֹב וְאַטְהַר תִּכְבְּסֵנִי וּמַשְׁלֵג אֲלַבִּין: 8 תִּשְׁמִיעֵנִי שִׁשׁוֹן  
 וְשִׁמְחָה הַגְּלִלָּה עֲצָמוֹת דְּבִית: 9 הַסְּתַר פְּנֶיךָ מִחַטָּאִי  
 וְכַל־עֲוֹנֹתַי מִחַה: 10 לֵב מְהוֹר בְּרֵאֲלִי אֱלֹהִים וְרוּחַ  
 נְכוֹן חֲדָשׁ בְּקֶרְבִּי: 11 אֶל־תִּשְׁלִיכֵנִי מִלְּפָנֶיךָ וְרוּחַ קֹדְשְׁךָ  
 אֶל־תִּתְּקַח מִמֶּנִּי: 12 הַשִּׁיבָה לִי שִׁשׁוֹן יִשְׁעֶךָ וְרוּחַ נְדִיבָה  
 תִּסְמְכֵנִי: 13 אֶל־מִדְּרָה פִּשְׁעִים דְּרַכֶּיךָ וְחַטָּאִים אֲלֶיךָ  
 יִשׁוּבוּ: 14 הַצִּילֵנִי מִדְּמַיִם | אֱלֹהִים אֱלֹהֵי תְּשׁוּעָתִי תִרְבֵּן  
 לְשׁוֹנֵי צְדָקָתְךָ: 15 חֲמַת־מֶלֶךְ מִלְּאֲכֵי־מוֹת וְאִישׁ חֲכָם  
 יִכְפָּרְנָה: 16 אִישׁ תַּהֲפֹכֹת יִשְׁלַח מְדוֹן וְנִרְפוּ מִפְּרִיד  
 אֱלֹהֶיךָ: 17 אִישׁ חֲכָם יִפְתֶּה רֵעֵהוּ וְהוֹלִיכוֹ בְּדַרְךָ לֹא־  
 טוֹב: 18 אִוֹלֵת קִשׁוּרָה בְּלִב־נַעַר שֶׁבֶט מוֹסֵר יִרְחִיקָנָה

- (552) מִמֶּנּוּ : 19 עָשָׂק דָּל לְהַרְבִּיחַ לוֹ נָתַן לְעֹשִׂיר אֵךְ לְמַחְסוֹר :  
 20 הֵט אֲזַנְךָ וּשְׁמַע דְּבָרֵי חֲכָמִים וְלִבְךָ תִּשְׁמַע לְדַעְתִּי :  
 21 כִּי־נָעִים כִּי־תִשְׁמַרְם בְּבִטְנֶךָ יִכְנֹו יְהִדּוּ עַל־שִׁפְתֶיךָ :  
 22 לְהִיּוֹת בִּיהוּה מְבִטְחֶךָ הוֹדַעְתִּיךָ הַיּוֹם אַף־אֶתְּהָ :  
 23 הֲלֹא כָתַבְתִּי לְךָ שְׁלֹשׁוֹם בְּמַעֲצוֹת וְדַעַת : 24 לְהוֹדִיעְךָ  
 קִשְׁטִי אֲמַרִי אֶמֶת לְהַשִּׁיב אֲמָרִים אֶמֶת לְשַׁלְּחֶיךָ :

b) Translate into Hebrew—

Thou hast put him (1, 1, v).  
 Thou (*f.*) hast deceived me.  
 She instructed him.  
 She inclined (1, 5, n, h) him.  
 Thou hast despised me.  
 Thou (*f.*) hast given him.  
 They have forsaken me.  
 I have cursed her.  
 Give him.  
 Take him.  
 He will pursue him.  
 They shall find her.  
 They shall call-upon me.  
 To despise them.

When he fled (Say: *in his flying*).  
 When thou buildest (Say: *in thy building*).  
 When he prepared (Say: *in his preparing*).  
 To deceive me.  
 When he was circumcised (Say: *in his being circumcised*).  
 They that do (*p.*) this.  
 His slain.  
 They that call-upon him.

## DIFFERENCES OF IDIOM, &c.

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(Literally, in Hebrew)

- |                         |                                  |
|-------------------------|----------------------------------|
| 1. a) This boy.         | The boy <i>the</i> this. } 116.  |
| b) The good boy.        | The boy <i>the</i> good. }       |
| 2. a) The boy is small. | The boy <i>the</i> small. } 116. |
| The boys are small.     | The boys <i>they</i> small. }    |

In other instances also the copula ('is,' 'are') is omitted.  
*There the sun = there is the sun.*

- |   |   |
|---|---|
| 3. a) He that falls. }<br>He that has fallen. }<br>He that will fall. } | All these English forms may be translated by one participle, <i>nōphēl</i> , 138. |
| b) He who teaches.  | The teaching [person]; as <i>ὁ διδάσκων</i> in Greek.                             |

c) The partcp. is often used as a predicate\* to denote (usually) the *Present* Tense.

- |                                      |   |
|--------------------------------------|---|
| 4. a) Sweeter <i>than</i> honey.     | Sweet above ( <i>from, in comparison of</i> [= <i>præ</i> ]) honey (מֶזֶה). |
| b) The <i>tallest</i> of the people. | The-tall [°one] from the people (מֶזֶה, מֶזֶה, מֶזֶה; sometimes בֶּ), 196.  |
| c) Very good.                        | <i>tōbh m'ōd</i> (טוֹב מְאֹד).  |

5. DATIVE RELATIONS.] Usually לְ, sometimes אֶל, prefixed to, and *cohering with*, the noun.

\* Usually the *present* tense of a verb. *Jehovah* (°is) *knowing* = *Jehovah knows*.

6. Acc. usually אֶת or אֶת־, 175 a.

The Acc. may denote—

- a) The place *to which*, acc. without preposition; sometimes לְ prefixed.
- b) The place *at which* may be in acc. without a preposition, 175, c.
- c) The person *to whom* motion is directed, is usually expressed by לְ prefixed, 175, e.

7. (Acc. continued). The Acc. may also denote—

- a) The time *when*.
- b) The time *how long*.
- c) Relations of *space* (*how wide, deep, &c.*).
- d) The relations denoted in English by *as to, in respect of, according to; in*.

8. ABLATIVE RELATIONS.]

a) מֵן, *from* (176); also = *some of*.

b) Often מִן = *in, at, with*.

9. GENITIVE RELATIONS.]

a) Usually expressed by placing the *preceding* (i. e. the *governing*) noun in the *construct state*.

b) Sometimes by לְ, cf. 177.

c) Gen. of possession :

Her father's flock.

*The flock which to-her-father*  
[i. e. *was or is*]. ('*To*' to be expressed by לְ), 178.

10. NUMERALS.]

*Seven sons*, cf. 207.

11. RELATIVE.]

a) Whose.

Who—to him } 246.  
Who—to her }

b) All that I have.

*All which to me.*

כֵּן אֵל, like our '*that*,' is sometimes used as a relative.

12. Where.

Which—there. } 248.  
Which—thence. }

Whence.



13. a) *From when, from where*, as in English.  
 b) He has fallen into the pit *he made* (= *which* he made): as in English.  
 c) At the time he *did* it: as in English.
14. The orphan and *one who has no helper*. The orphan and *there is no helper to him*, 256.
15. וְאֵין (257, *end*) =, virtually, the *copula* (in any tense) with a negative.  
 Joseph *was not* in the pit. ên-Yôsēph bābbôr.
16. וְאֵין =, virtually, the *copula*, in any tense.  
*It is* in my power. yēsh-l'êl yādî.
17. Many verbs are in Hebrew followed by an *accusative*, where *we* must use a *preposition*.
18. Many verbs are in Hebrew followed (*always* or *sometimes*) by a *preposition*, where *we* should use the *acc.* only in English.  
 To seek wisdom. bikkesh l' . . . [as *we* may say 'to seek after' a thing].  
 To rebuke a man. gāy'ār b' . . . [to find fault with a man].
19. The *infin. absolute* is used—  
 1) as an *intensive*,  
 Thou shalt surely die. To die thou shalt die.  
 2) Sometimes after a *finite verb* it carries on the discourse just as if it were a verb of the *same tense*.  
 Thou shalt weep and Thou shalt weep and *to-mourn*.  
 mourn.
20. Meanings of the Perfect :  
 The Perfect denotes, A (used *absolutely*)  
 a) *Past time*, (1) as perfect, (2) as pluperfect.  
 b) The *present*, (1) as a condition or attribute already long continued and still existing (just like *odi, novi, memini*, in Lat.): e. g. yādāytî, *I know*; sānētî, *I hate*. (2) A *permanent* or *habitual* action: *Happy the man who walks*, &c. (hālāch).  
 c) The *future*, in *protestations* and *assurances*; the event being contemplated as *done* (e. g. *I give* thee the field, &c.).

B (used *relatively*)

- d) = *imperfect subj.* (e. g. we should have been or should be [*essemus*] as Sodom).  
 e) = *pluperf. subj.* (e. g. if he had not left, &c.).  
 f) = *futurum exactum*, just as with us 'when he has washed away;' for 'when he shall have washed away.'

C (with *Vav conv.*)

- g) = *future* (aft. future, i. e. imperf.).  
 h) = *pres. subj.* (aft. imperf. in this sense), *lest he should put forth his hand, and take, &c.*  
 i) = *imperat.* (aft. imperf.).  
 k) = for *past* or *present* time, as preceding perf. or imperf. requires.

## 21. Meanings of the Imperfect :

The Imperfect denotes, A (used *absolutely*)

- a) The *future*.  
 b) The *present* (especially of *permanent states* and *general truths*).

B (used *relatively*)

- c) as *subjunct.* after particles meaning *that, that not, lest*.  
 d) as *optative*.  
 e) as *imperative*, the place of which it always supplies in prohibitions.  
 f) as *potential* : = *may, might ; can, could*.  
 g) after *āz, then ; tĕrĕm, not yet ; b'tĕrĕm, before*.  
 h) it may denote customary and continued action, and (like Lat. and French imperf.) of *extended representation*.  
 i) it sometimes denotes single actions, done and past, where the perfect might be expected. This applies to poetry ; the use resembles that of our present tense as employed in lively descriptions.

## HEBREW AND ENGLISH INDEX.

א.

אָב irreg. *father*. [App. B.]  
אָבַד to *stray, wander, be lost*.—  
to *perish* (לָ and מָן of the per-  
son). Piël, to *cause to stray, to*  
*disperse*.—to *cause to perish, to*  
*destroy*.  
אָבַח to *be willing, inclined, de-*  
*sirous* (followed by infin. with  
or without לָ).  
אָבִי *poverty, misery*.  
אָבַל to *mourn* (עַל over). Hiph. to  
*cause to mourn*. Hithp. = Kal.  
אָבֶן c. (mostly f.), *a stone*.  
אָדָם, אָדָמִים adj. pl. (8, c)  
*red*.  
אָדוֹן (3, a) *master, lord*. Pl. אֲדוֹנִים  
*lords*; אֲדוֹן הָאָרֶץ *lord of the land*.  
אָדָר Niph. to *become glorious*.  
אָדִיר adj. (1, b) *great, mighty*.—  
*noble, excellent*.  
אָדָרֶת f. with suff. אֲדָרְתִּי (13, a)  
*cloak, mantle*.  
אָהַב to *love*. Piël, partep., *a lover*.

אָהַבָה f. infin. of the verb אָהַב :  
e. g. לְאַהֲבָה אֶת־שֵׁם יְהוָה to *love*  
*the name of the Lord*.—subst.  
*love, beloved*.—adv. *delightfully*.  
אֵיד (1, a) *straitness, calamity,*  
*destruction*.  
אָהָה Root not used. Arab. “  
*howl*.  
אָוִי *wailing, interj. wo! alas! ho..*  
*(of threatening)*.  
אָוִיל (1, a) *a fool = a wicked per-*  
*son*.  
אָוִלֶת f. sing. (13, a) *folly ;*  
*sin, from obsol. אָוִל*.  
אָוֶן (6, h) *nothingness, falsehood,*  
*vanity*.—*wickedness, iniquity*.—  
*adversity, calamity*.  
אֹצֵר (2, b) pl. אֹצְרוֹת *treasure*.  
אָחִי irreg. *brother*. [App. B.]  
אָחַר to *stay, tarry*.  
אָחֵר prep. *behind, after* (with  
suff. אַחֲרַי, אַחֲרֵיכֶם, &c), prep. of  
place, *after, behind*.—of time,  
*after, after that*.  
אָחֵר (3, a) *the hinder part ; as*  
adv. *backwards*.

- אֵיב** *to hate, to be an enemy*; partep. **אֵיב** as subst. (7, b) *adversary, enemy*; f. **אֵיבָה**.
- אֵילֹת** *strength*.
- אֵין** (6, i) *nothingness*.—as an adv. *not*, including the idea of the subst. verb *to be* (cf. **אֵשׁ**); **אֵין אֵישׁ** *there is no man*, **אֵין פֹּהֵר** *there was none interpreting*. If a personal pronoun is the subject of the proposition, the particle takes the verbal suffixes, **אֵינִי** *I am, or was not, shall not be*, **אֵינְךָ**, **אֵינָהּ**, &c. When followed by the dative, **אֵין לִי** *there is not to me*, i. e. *I have not*, **אֵין לָהֶם** *they have not*.
- אֵישׁ** (1, a) *man*, Lat. *vir*.—*husband*.—*man*, opp. God, animals (*homo*). Before other nouns denotes the qualities of men; **אֵישׁ אֵמֶה** *a faithful man*.—*any one, each*.
- אֵלוֹף** *intimate friend; leader*.
- אֵשֶׁת** f. (13, b) *woman; female*.—*wife*.
- אֵדָּ** *only*.—*only, but*.—*just now*.—*surely, certainly*.
- אֵכֹל** *to eat*.
- אֵלְמֹנָד** f. (11, b) *a widow*.
- אֵם** f. (8, b) *mother*.
- אֵמְהָ** (f. 10) *the fore-arm, cubitus*, prop. *the mother of the arm*.—*a cubit*; **אַרְבַּע בְּאַמְהָ** *four by the cubit*, i. e. *four cubits*.
- אֵמָה** f. irreg. *a maid-servant*. [App. B.]
- אֵמֶת** f. (for **אֵמֶתָה**) with suff. **אֵמֶתוֹ** *firmness, stability*.—*faithfulness, fidelity*.—*truth*, as opposed to falsehood.
- אֵמַר** imperf. **אֵמַר**, **וַיֵּאמַר** *to say, declare*, mostly followed by the words spoken, constr. with **אֵל**, **לֵ** before the person *to or of* whom any thing is said; rarely with an acc.
- אֵמָר** (6, b) *word, discourse*.
- אֵמְתָהּ** f. (13, a) *a sack or bag*.
- אֵנָה** Kal not used (Arab. *to meet*; *to be in good time*). Piël, *to cause to come, or happen*. Pual, *to befall*.
- אֵנָה** f. (10) *a ship*.
- אֵנַף** *to breathe through the nose, snort*; *to be angry* (with **אָ**).
- אֵנָן** *to groan*. Niph. *to moan, lament*.
- אֵנָקָה** f. constr. **אֵנָקָה** *a groaning, lamentation*.
- אֵנוֹשׁ** (see **אֵישׁ**) *man*.—*the common people*. Pl. **אֵנוֹשִׁים**, constr. **אֵנוֹשֵׁי**, with suff. **אֵנוֹשֵׁי**, *men*; commonly used for **אֵישִׁים** the plural of **אֵישׁ**.
- אֵנִשָּׁה** f. irr. pl. **נָשִׁים** *woman, female*.—*wife*. [App. B.]
- אֵסַף** *to collect, to gather*.
- אֵסַר** *to bind*.—*to put in bonds*; partep. **אֵסֹר** *prisoner*.
- אֵסִיר** (3, a) *captive, prisoner*.
- אֵף** (for **אֵפָה** = **אֵפָה**) with suff. **אֵפֵי** (8, d) *nose*.—*anger*. Dual **אֵפִים**, *the nostrils*.—meton. *face, countenance*.

אָפֶּה *to bake.*

אָרַח *to go, to be on the way.*

אָרַח c. (6, c) pl. אֲרָחוֹת cnstr. and with suff. אֲרָחוֹת *way, road, path.* —*manner, mode.*

אָרָךְ (6, c) *length, of time and space.*

אָרֶץ f. rarely m. (6, a) with the art. הָאָרֶץ, *earth, land.*

אָרַר *to curse, execrate.* Piël, *to curse.*

אָשַׁם *to be or become guilty, to transgress.* Hiph. *to bring the consequences of sin upon any one.*

אָשַׁם (4, c) *guilt.*

אָשַׁר *to go straight on.*

אָשַׁר *happiness, blessedness; only in pl. cnstr. in the character of an interj. אֲשַׁר־הָאִישׁ O the happiness of the man! = blessed is the man. With suff. אֲשַׁר־ךָ happy art thou! אֲשַׁר־הוּ, אֲשַׁר־וּ for אֲשַׁר־ךָ, &c.*

ב.

בָּגַד with suff. בָּגְדִי (6, a), but in pause בָּגָד *a covering. — cloak, garment.*

בָּהַל Niph. *to be troubled, terrified.* Piël, *to terrify, confound. —to cause to hurry.* Hiph. i. q. Piël.

בִּהְרַת f. *a shining, whitish scurf, sinking in the skin and having white hair.*

בּוֹא *to enter, come or go in (with בָּ, אֶל, לְ, also acc.).*

בוֹז *to despise, contemn.*

בוֹשׁ *to be ashamed.*

בָּזַז *to take as a prey, to spoil, plunder.*

בָּחַן *to try, prove, test.*

בָּחַר *to prove. —to choose (with acc. בָּ, לְ).*

בִּטְבֵּה *to babble; part. בִּטְבֵּה an idle talker.*

בִּטַּח prop. *to cling to, to rely upon, trust, confide in (אֶל, עַל).*

בִּטְחוֹ *trust, confidence, security.*

בִּיז, בִּיזָה *to distinguish, discern. —to understand.*

בֵּין (6, h) *interval. —prep. between.*

בֵּין—בֵּין לְבֵין, בֵּין—וּבֵין, בֵּין *between— and; sometimes also whither— or.*

בֵּין prep. prop. cnstr. of בֵּין (6, h).

בִּינָה f. (10) *understanding, discernment.*

בְּכוֹר (1, a) *the first-born.*

בֵּל adv. *not. —nothing.*

בָּלִי *want; only as adv. not, without.*

בֵּן *a son. See irr. nouns, App. B.*

בָּנָה *to build.*

בַּעַל *lord, possessor, owner. —husband.*

בָּעַר *to consume, burn up. —intrans. to burn.*

בָּצַע *to break. —to plunder.*

בִּצְעַע } plunder, unjust gain.—gain,  
בִּצְעַע } profit.

בִּקְרָה (4, a) coll. *oxen, herd.*

בִּקְרָה pl. בִּקְרָה *the dawn, morning.*

בִּקְשׁ Piēl, *to seek*; with acc., *to seek after*, with לְ; בִּקְשׁ אֶת־יְהוָה *to seek the Lord.*

בֵּרַךְ *corn* (separated from the chaff); בָּרַר *to separate.*

בָּרָא *to create, form, make.*

בֵּרַךְ with suff. בְּרִי *a son.*

בָּרַד *hail.*

בָּרַח *to flee*; absol. or with לְ, אֵל (whither), מִכֶּפֶץ, מִמָּיָה, מִן (from whom), אַחֲרָי (after whom).

בְּרִית f. sing. (1, a) *a covenant.*

בָּרַךְ *to bend the knee, to kneel.*

Niph. *to be blessed.* Piēl, *to praise, bless God.* Hithp. *to be blessed* (בָּ in, through).

בְּרָךְ f. (6, a), dual בְּרָכִים *knee.*

בִּרְכָה once בְּרָכָה f. (11, c) *a blessing.*

בֵּרַךְ (בְּרָה f.) *chosen, beloved.—pure, clear*; also *pure morally.*

בִּשְׁתָּה (13, c) *terror, confusion*; mostly followed by *pānīm* (of face).

## ג.

גָּאַל *to redeem, ransom, recover.*

גַּב (8, d) pl. גְּבִים, גֹּבַהּ, *a back.*

גָּבַל *to bound, limit.*

גְּבוּל *bound, limit, border.—territory.*

גָּבַר *to be or become strong.*

גִּבּוֹר (6, a) *man = vir.—husband.—warrior.*

גִּבּוֹר, גְּבוֹר (1, b) *adj. strong.*

גְּבוּרָה f. (10) *strength.*

גָּג (8, a) *roof.*

גְּדִי (6, i) *a kid.*

גָּדַל *to be or become great, to grow.—to be great, exalted.*

גָּדַר *to wall, fence up.*

גְּוָהָה f. *healing, cure.*

גּוֹי *goi, a (Gentile) nation; the Gentiles.*

גֵּר (1, a) *sojourner, stranger, foreigner.*

גִּוִּר (1, a) *a whelp.*

גִּוְרָל (2, b) pl. *ôth, lot.*

גָּזַז *to shear, to cut off.*

גָּזַר *to cut off or down.—to cut in two parts, divide.*

גִּזָּר (6, a) *piece, part.*

גָּלַל *to roll.—to roll, rush in* (עַל upon). Hiph. הִגִּיל *to roll away.*

גַּם conj. *also*; גַּם—גַּם *both—and*; גַּם הִיא *she also herself.—yea, truly*; גַּם־כִּי *although.—yet, nevertheless.*

גָּמַל *to retribute, to recompense, good or evil, with acc., יָלַ, יָלָ.—to ripen, to become ripe.—to wean.*

גָּמַל c. (8), pl. גָּמָלִים, camel.  
 גָּמוּל (1, a) recompense. — good deed, benefit.  
 גְּמוּלָהּ f. (10) retribution, recompense; benefit.  
 גָּנַב to steal.  
 גַּנֵּב (1, b) a thief.  
 גָּנַף prop. to cover; hence to protect.  
 גַּן (8, d) garden.  
 גָּעַר to rebuke, with גָּ.  
 גָּרַז Niph. to be cut off.  
 גָּרַם, גָּרַם (6, a), bone.  
 גָּרַשׁ to cast out or up. Niph. to be cast out.—to be agitated, tossed.  
 גָּשַׁם Hiph. to cause to rain.  
 גָּשָׁם (6, a), pl. c. גְּשָׁמַי, rain, heavy shower.

ד

דָּבַק to cleave, adhere. Pual, to cleave together. Hiph. to make adhere. Hoph. partcp. מְדַבֵּק (is) cleaving.  
 דָּבַר to speak; to range in order. Piël, to speak. Pual, to be spoken. Niph. to speak together. Hiph. to subdue. Hithp. to speak with.  
 דָּבָר (4, a) word, speech, command.—affair.  
 דְּבַשׁ (6, b) honey.

דָּגָן (4, a) corn, grain; meton. bread.  
 דֹּנַג wax.  
 דָּר, דָּר (1, a) revolution.—age, generation.  
 דֶּלֶת f. a door.  
 דָּלַל to hang down.—to be weak.  
 דָּל adj. low, weak, poor.  
 דָּם (for אָדָם) 2, a. blood.—bloodshed, blood-guiltiness; in pl. דָּמַי, עִיר דָּמַי, bloody man, city.  
 דָּמַם to be silent.  
 דַּעַת f. (13, a) knowledge.  
 דָּק, f. דָּקָה adj. small, thin.  
 דָּקַר to thrust through, to pierce.  
 דָּרַךְ to tread (on), with the acc.; with עַל: metaph. to tread down enemies.  
 דָּרַךְ c. (6, a), suff. דָּרְכֵי (Dual, דְּרָכַי), a way.  
 דָּרַשׁ to seek, to inquire (especially of an oracle, the Lord).—to ask for, require: דָּרַשׁ דָּם to require the blood (of any one).  
 דָּשַׁן to grow fat. Piël, to make fat.—to anoint.—to regard as fat (an offering = accept it). Pual, to be made fat, be abundantly satisfied.

ה

הָדַף to push, cast away.  
 הָוָהּ f. (10) desire, lust.—wickedness.

הָיָה *to be, to exist.* יְהִי imperf. Kal

3 pers. m. s. (he, it) *shall be*: with *Vav convers.* (he, it) *was*. Often = *καὶ ἐγένετο*, and it was so (that, &c.).

הַיְכָל (2, b) *a large splendid building, a palace.—the temple.*

הִלְךָ *to go, walk.* Hithp. הִתְהַלֵּךְ *to go, walk about.*

הִלַּךְ *to shine.* Piël (*to make to shine* =) *to praise*, and intrans. *to boast.* Hithp. *to be praised.—to boast oneself.*

הִנֵּה הֵן, הִנֵּה הֵן *behold! lo!—whether* (in indirect questions).—*if.*

הִנֵּה הַהֵן, הִנֵּה הַהֵן *behold! lo! with suff.*  
הַהֵן הַהֵן, הַהֵן הַהֵן

הִפֵּךְ (1 pers. אֶהְפֹּךְ) *to turn, turn over.—to overthrow, ruin.*

הִקִּף *to go around, to surround.*  
Hiph. of הִקֵּף.

הַרֵם pl. הָרִים (8) *mountain.*

הֲרַג *to kill, slay.*

הֲרַס (related to ἔρ-ημος) *to break, pull down, destroy* (both in Kal and Piël).

ז.

זָאת pron. demon. f. sing., see זֶה.  
זֶה f. זֹאת, rarely זֶה, pron. demon.

*this.* After the subst. it usually has the article; when put before it without an article, it is usually the predicate, זֶה הַדָּבָר *this (is) the thing*; זֶה—זֶה *this—that, the one—the other*; זֶה אֵל

הַן *one to the other.* With emphasis, *this same, very.*

זָכָה *to be clean.*

זָהָה (זָהָה f.) adj. *clean, pure.*

זָכַר *to remember, recollect, call to mind.*

זִכְרוֹ, זִכְרוֹ (6, c), *memory.—memorial.*

זָלַל prop. = זָלַל *to pour out*, whence partep. זָלַל *squanderer, prodigal.*

זָמָה f. (10) *device.—wickedness.*

זָכַר *to cut.* Piël (prop. *to divide*; hence) *to sing hymns, praises*, with לְ or acc. of the person; זָ of the instrument.

זָקֵן (5, a) adj. *old*; זָקֵנִים *elders.*

זָרַע *to spread, to scatter.—to sow*; זָרַע *yielding seed.—to plant.*

זָרַע (6, a) *seed.—prop. and fig. = issue, progeny.*

ח.

חָבַל *to twist, to bind.*

חָבַל (6) *cord, rope.*

חָבַל *to act corruptly.* Niph. *to be destroyed, to perish.*

חָגַר *to bind about, to gird.*

חָדַד adj. (f. חָדָה) *sharp.*

חָדַל (pl. חָדְלוּ) *to cease.*

חָדַר (6) cnstr. חָדַר, with suff.

חָדְרוֹ, pl. c. חָדְרֵי, *chamber.*

חָדַשׁ Piël, *to make new, to renew*; Hithp. *to be renewed.*



חֹדֶשׁ (6, c) *new moon.—month.*

חָוַל, חוּל, חוּל to *twist; to dance.*

Hiph. to *shake.*

חוֹמָה f. (10) *a wall.*

חֵיל (6, h), pl. חֵילִים *strength.—wealth.—virtue.*

חָטָא to *miss.—to stumble, fall.*

—to *miss, opp. to מָצָא to find.*

—to *sin (אָ, ל, עַל).—to forfeit, with acc.*

חָטָא with suff. חָטָאוּ, pl. c. חָטָאִים *failure, sin.*

חָטָא (1, b) *sinner.*

חַטָּאת f. cnstr. חַטָּאתִים *sin.—sin-offering.*

חַיִּים pl. *life.*

חָכַם to *be or become wise.*

חָכָם (4, c) חֻכְמָה f. (11, c), pl.

חֻכְמִים, adj. *wise.*

חֻכְמָה f. cnstr. חֻכְמַת, *wisdom.*

חָלָה to *be weak.—to be sick.*

חָלַל to *be wounded.* Piël, to

*wound.—to profane.* Hiph. חָלַל

to *loose.—to profane.—begin.—*

*begin to be.* Hoph. to *be begun.*

חָלַם to *be fat, stout, strong.—to dream.*

חֲלוֹם pl. חֲלוֹמִים, *a dream.*

חָלַף to *pass by, to transgress.*

Piël, to *change (as a garment).*

Hiph. to *change.*

חָלַץ to *draw out.* Niph. to *be*

*delivered.* Piël, to *draw out.—*

*to deliver.—to strip, spoil.*

חָלַק to *divide.*

חֵלֶק (6) *part, portion, lot of land.*

חָם (8, a) adj. *warm, hot.*

חָמַד to *desire, to covet.*

חֻמָּה f. (11, b) for חֻמָּה (חָם) *warmth, rage; cnstr. kh<sup>a</sup>māth.*

חֻמָּה f. (10) *heat, glow.—the sun.*

חָמַל to *pity (עַל).—to spare (with אֵל).*

חָמָם to *be warm.*

חֵן (8, b) *grace, favour.—grace, elegance, beauty.*

חָנַף to *instruct, to train up.—to consecrate (a house, temple, &c.).*

חָנָם *gratis, freely, for nothing.—in vain.—for nothing, undeservedly.*

חָנַן to *be gracious, merciful, compassionate.* Niph. to *be pitiable.* Piël, to *make gracious.* Hoph. to *be favoured.* Hithp. to *implore favour, mercy.*

חָנַף to *be or become profaned, polluted, or defiled.—to be profane, ungodly.*

חָנַף (5, c) *profane, ungodly.*

חֶסֶד Kal not used; in the derivatives it denotes *kindness and benignity.*

חֶסֶד with suff. חֶסְדִּי (6, a) *kindness, mercy.*

חֶסֶד (3, a) *kind, benevolent, gracious, merciful.—pious, holy.*

הָסֵה to flee for shelter; hence, to trust in (בָּ).

הָסַר to want, lack, be without.

הָסֵר adj. wanting. הַסְרִיב lacking understanding. — subst. want, lack.

הַפְּנִים dual (8, c) the hollow hands, the fists.

הִפְּץ (6), with suff. הַפְּצִי, delight, pleasure.

הִפְּר to blush, be ashamed, confounded. Hiph. to put to shame. —intrans. to be ashamed.

הִפְּשׁ to search out, explore, investigate.

הִפְּשׁ Kal not used. Pual, to be set free, be freed.

הִצַּר c. (5, c), pl. ים, יח, enclosure, court.—village.

הִצִּיר grass.

הִקָּה (10) statute.

הִקֵּר to search.

הִרַב, הִרַב to be dry.—to be desolate, waste.

הִרַב adj. f. הִרְבָּה dry.—desolate.

הִרַב f. (6, a) sword.

הִרַב desolation.

הִרַם Hiph. הִרְמִים to devote to destruction.—to devote to God, to consecrate.

הִרְוִץ (3, a) ditch, trench.—what is decided, decision, judgment.—gold.

הִרְוִץ (1, b) diligent. Prof. Lee, sharpened, instructed, prudent.

הִרְשֵׁי (6, a) (pl. c. הִרְשֵׁי), sherd, potsherd.

הִרְשֵׁ to plough, till.—to engrave. —to form, fabricate.—Metaph. to devise, machinate evil.

הִשָּׁב to think, purpose, intend (usually in a bad sense, to invent, devise). Niph. to be computed, reckoned, counted. Piël, to compute, reckon.—to think, purpose; to devise. Hithp. to reckon oneself.

הִשָּׁבַח to hold back.—to withhold.

הִשָּׁבַח to be or become obscure, dark.

הִשָּׁבַח adj., pl. הִשָּׁבִים, obscure, mean.

הִתָּן (4, c) bridegroom. —son-in-law.

הִתָּן to be broken.—to be dismayed, confounded.

ט.

טָבַח to slaughter, especially animals, but also men; to slay.

טָבַח (6, a), with suff. טָבַחָה, slaughter.—animals slaughtered, meat.

טָהַר to be or become clean.

טָמֵן to hide, conceal, especially in the earth.—to hide, reserve.

טָעַם to taste.—met. to perceive, discriminate.

טָרַף to tear in pieces, to rend.

י.

יָאֵר, יְאֹר (1, a) river, the Nile;  
pl. יְאֵרִים streams.

יָבֵשׁ to be or become dry, to dry  
up. Hiph. to dry up.

יָבֵשׁ (5, a), adj. יִבְשָׁה f. (10), dry.

יָד c. (2, a) hand. With prepo-  
sitions; בְּיָד with, by; כְּיָד accord-  
ing to the means of; מִיָּד from,  
out of; לְיָד, אֶל יָד, לְיָד, עַל יָד, at,  
on, by the side of; עַל יְדֵי, עַל יָד  
under the care or guidance of  
any one.

יָדַע inf. c. דָּעָה, to know.—be ac-  
quainted with. Hiph. to make  
known, show, inform, teach.

יְהִי see הִתְהַיָּה.

יּוֹם with suff. יוֹמִי (1, a), pl. יָמִים,  
a day.

יוֹנָה f. (10), pl. יוֹנִים, dove.

יָחִיד (3, a), יְחִידָה f. (10), only,  
only begotten.—solitary one;  
only one (יָחִיד to be [as] one).

יָחַל Kal not used, to wait.—to  
cause to wait, hope. Hiph. to  
wait.

יָטַב (only in the imperf. יֵטֵב) to  
be good, well; כֵּן to be better.  
Hiph. הֵטִיב to make good, to do  
well.

יַיִן wine.

יָכַל f. יִכְלֶה, 1 pers. יִכְלֹתִי, to be able.

יָלַד to bear, bring forth.—to be-  
get.—Pual, to be born. Hiph.

to cause to bring forth.—to be-  
get. Hoph. to be born.

יָלַד (6, a) lad, youth, child.

יְלֵדָה f. (12, a) a girl.

יָם a sea.

יָמִי, יָמִי, יָמִי see יָמִים.

יָמִין (3, a) the right; יָמִינוּ תְּ the  
hand of his right side, i. e. his  
right hand; also יָד omitted, the  
right hand (f.).

יָנַק to suck. Hiph. הִנִּיק to give  
suck, to suckle.

יָסַד to found.

יָסַף to add.—to add to do, to do  
again (c. inf. with or without לְ).

יָפָה (9, b), יָפָה f. (11, a), adj. fair,  
beautiful.—good, excellent.

יָפִי, יָפִי (6, k) beauty.

יָצָא imperat. יֵצֵא, inf. c. יֵצֵאת (2, d),  
to go out, go forth.

יָצַב Kal not used = נָצַב to set,  
put, place. Hithp. הִתְיָצַב to set  
or place oneself, עָלַי, לְפָנַי; to  
stand, to stand before.

יָצַר to form.

יָקַר see הִקָּרָה.

יָקוּץ to awake.

יָקָר (4, a), יָקָרָה f. (11, c), adj.  
precious.

יָרָא to fear, to be afraid (לְ to fear,  
be anxious for). Niph. נִרְאָה to  
be feared.

יָרָא (5, a) constr. יָרָא; יָרָאה t.

- (11, c) constr. יִרְאַה, *fearing, reverencing.*
- יָרַד *to go or come down, descend.*  
Hiph. הוֹרִיד *to cause to go down; to send, bring, carry down.*
- יָרַח (5, a) *the moon.*
- יָרַשׁ *to take, seize upon.* Niph. *to become poor.*
- יָשַׁב inf. c. שָׁבַח, imperat. שֵׁב, *to sit, sit down.—to dwell, dwell in, inhabit.* Partcp. יֹשֵׁב *inhabitant.*
- יָשָׁה Root not used, *to subsist, to be firm.*
- יָשַׁע *to deliver, save.*
- יָשַׁר *to be straight, even, right.—*  
Piël, *to make straight.—to direct.—to esteem right, approve.*
- יָשָׁר (4) יִשְׁרָה f. adj. *straight.*
- יִשְׁרָה (7, c) *uprightness, rectitude; כִּי־יִשְׁרָה more than is right.*
- ב.
- כָּאֵב *to be pained, be in pain.*
- כָּאָרִי said to be a partcp. of Kal, from כָּוַר formed in the Chaldee manner (as קָאָם, partcp. קָאָם) = *piercing, digging through* (sc. *they are*). Another reading is כָּאָרוּ (3 pl. perf. Kal).
- כֹּכַב (2, b), for כְּכָבֵב, *star.*
- כָּבֵד, כָּבֵד *to be heavy.—to be weighty, honoured, respected, mighty.* Niph. *to be (become, show oneself) honoured, renowned.*
- Piël, *to honour.—to make obdurate, to harden.* Hiph. *to make heavy, grievous.—to honour, make honourable.* Hithp. *to show oneself honourable, boast oneself.*
- כָּבֵד (5, a & b) adj. *heavy.—numerous.*
- כְּבוֹד (3, a) *honour, glory.*
- כָּבַס *to wash; only partcp. כּוֹבֵס washer, fuller.* Piël, *to wash (clothes); metaph. to cleanse.* Pual, *to be washed.*
- כֶּבֶשׂ (6, a) *lamb.*
- כָּהֵן Kal not used. Piël, כָּהֵן *to prepare, adjust, adorn.—to minister, act, or officiate as a priest.*
- כֹּהֵן (7, b), pl. כְּהֹנִים, *priest.*
- כּוֹן Kal not used. Pilel, כּוֹנֵן *to set up, establish.*
- כֹּזֵב *to lie, speak falsehood.* Piël, *to lie, deceive.* Hiph. *to convict of falsehood.* Niph. *to be proved false.*
- כֹּזֵב (4, a) *lie, falsehood.*
- כֹּחַ, כֹּחַ (1, a) *strength.*
- כִּי *that; for, because; but.—כִּי־אִם that if, that since, for if, but if; unless, except, if not; but; yet, nevertheless; that.*
- כָּלָב (6, a), pl. c. כְּלָבִי, *dog.*
- כָּלַל *to complete.*
- כָּלַם Hiph. הִקְלִים, הִקְלִים, *to put to shame, make ashamed.—to injure, hurt.* Niph. *to be put to shame; also to feel ashamed*
- כֹּן adj. *upright; adv. rightly, also thus.*

כָּנַס *to collect, gather.*  
 כַּנּוֹר (1, b), pl. חַיִּים, חַיִּים, *harp or lyre.*

כָּסָה *to cover, conceal.*

כֶּסֶל (1, a) *fool.*

כֶּסֶף (6, a) with suff. כֶּסֶפִּי, *silver.*

כַּעַס (6, d), with suff. כַּעֲסוֹ, כַּעֲסוֹ,  *vexation.—anger.*

כַּף f. (8, d) *the hollow, palm of the hand, hand; dual כַּפַּיִם, pl. כַּפּוֹת.—pan, spoon, dish; hollow.—handle of a bolt.*

כָּפַר *to cover, overlay.—to cover over, to forgive, pardon.—to expiate.—to appease.*

כָּרַת perf. 1 & 2 pers. כָּרַתִּי, כָּרַתְּ, *to cut, cut off, cut down. Niph. to be cut off or down.—to be divided.—to be destroyed.*

כֶּשֶׁב (6, a) *lamb.*

כָּשַׁל *to totter, stagger, stumble.*

*Niph. to stumble. Piël, to cause to fall. Hiph. to cause to totter, to make feeble.—to cause to stumble and fall. Hoph. to be made to stumble.*

כָּתַב *to write, engrave.*

כְּתוֹנֶת, כְּתוֹנֶת (13, c), pl. כְּתוֹנוֹת, *an under garment, shirt.*

כֶּתֶף f. (5, b), pl. כְּתָפוֹת, constr. כְּתָפוֹת, suff. כְּתָפִי, *shoulder.*

כָּתַת *to beat.—to beat, break in pieces.—to beat down, rout.*

ל.

לֵב, לֵב (4, d & 8, b), pl. לִבָּיִם, *the heart.*

לָבַד *separately, alone; לבדי, לבדי, לבדי, &c. I, thou, he alone.—by myself, by thyself, &c.*

לָבָן (4, a) *adj. white.*

לְבָנָה f. *the moon.*

לָבַשׁ *to put on a garment, to be clothed.*

לְבוּשׁ *outer garment, cloak.*

לוּיָהּ f. *garland, crown.*

לָחַם *to eat, consume.*

לֶחֶם c. (6, a), with suff. לֶחֶמִּי, *food, meat.—bread.*

לָבַד *to take, catch.—to take, choose, by lot. Niph. to be taken, caught. Hithp. to take or catch hold on each other, to hang together.*

לָמַד *to learn. Piël, to accustom, to teach. Pual, to be accustomed, trained, taught.*

לָמָּה *why? adv. interr., from the perf. לָ and מָה or מָה q. v.*

לָעַג *to mock, deride, scorn. Niph. to stammer. Hiph. to mock, deride.*

לְפִי *according to. לָ with stat. constr. pî of pēh, mouth (irreg.).*

לָקַח *to take.—to take away.*

לָקַח (6), with suff. לָקַחִי, *taking speech.—instruction.*

לָקַט *a gleaning.*

לָקַק *to lick, lap.*

לָשׁוֹן c. (3, a) *tongue*; לְהַפְּכוֹתָהּ *perverse, deceitful tongue.*

### מ.

מָאֵד (1, a) *strength*; generally as an adv. *greatly, very.*

מָאוֹר (6, a) pl. מְאֹרוֹת, מְאֹרִים *light, luminary.*

מִאֲכָלֹת f. pl. מִאֲכָלוֹת *a knife, both for eating and slaughtering.*

מַבּוּל *inundation, deluge.*

מִבִּין Hiph. partep. from בִּין *to understand.*

מִבְצָר (2, b), pl. *ím and óth, fortification, stronghold*; bātsār, *to cut.*

מִגְדָּנוֹת f. pl. (of מִגְדָּה) *choice, precious things.*

מִגּוֹרָה (10) *fear.*

מִדְבָּר (2, b) *a large plain.—a desert.—speech.*

מִדָּר *to extend.—to measure.—to apportion.*

מִדָּה f. (10) *extension.—measure.*

מִדּוֹן *strife.*

מִוֵּט *to totter, shake*; of the foot, *slip, slide.* Niph. *to be moved, shaken.* Hiph. *to cause to fall or come down.*

מוֹסָר (2, b) *chastisement, correction.—admonition, warning.—instruction.*

מוֹקֵשׁ (7, b), pl. מִוְקֵשׁ, מִוְשֵׁ, *snare*; yākāsh (a y), *to lay snares.*

מוֹת *to die.*

מֹתָ (6, g) *death.*

מוֹצָא (a w d) f. (10) *counsel.—wicked counsel.—prudence, discretion.*

מַחֲלָה (9, a) *sickness, disease.*

מַחֲלָה f. (of the preceding) *id.*

מַחְסוֹר (1, b) *want, poverty*

מַחְקָר (2, b) *inmost part.*

מַחְרָתָה f. (10) *destruction, ruin.—terroure, fear.*

מַטָּה f. (10) *couch, bed.*

מַטְעָם only pl. מַטְעָמוֹת, מַטְעָמִים *dainty meat.*

מָטַר Hiph. הִמְטִיר *to rain, cause or give rain*; יָלַד *upon.* Niph. *to be rained upon.*

מַיִם pl. (from obsol. מַי), cnstr. מַיִם, and reduplicated מַיִמַי, *waters, water.*

מִכְנֵס (2, b) only in pl. or dual, *breeches, trowsers, or drawers, for the priests.*

מָכַר *to sell.*

מָלֵא *to be full, filled.*

מָלֵא (1, a) *fulness.*

מִלְאָה f. (10) *fulness, plenty.*

מִלְאָכָה f. (11, c), cnstr. מִלְאָכָה, *service, work.*

מִלּוֹן (3, a) *lodging-place, an inn.*

מִלְחָמָה and מִלְחָמָה f. (11, a &

13, a) a war; from [lākhām] to consume.

מָלַט to let escape or slip, to deliver. Hiph. to deliver, to bring forth. Niph. to be delivered; to deliver oneself, escape. Hithp. to escape.

מָלַךְ to reign, to be king; יָעַל, אָרַב over.

מֶלֶךְ (6, a) king.

מַלְכָּה f. (12, a) queen.

מַלְכוּת f. (1, b), pl. מַלְכוּתוֹת, kingdom.—royalty, royal dignity.

מַלְקוֹחַיִם the jaws.

מַלְקָח, מַלְקָח (2, b), only Dual מַלְקָחִים, tongs.—snuffers.

מָנָה Root not used; Arab. to give.

מִנְחָה f. (12, b) gift.—tribute.—an offering to God; especially a bloodless offering.

מִן, as a prefix מִי with dag. forte, sometimes also without it, when the next letter has *Sh'va*, especially when the letter is *Yod*, which then becomes quiescent, poet. מִיָּי, מִיָּי, of (a part taken from or out of a whole).—from.

מִסַּךְ to mix, mingle.

מָסַט to flow, melt; to faint. Hiph. to cause to faint, make faint-hearted.

מָעַט to be or become little.

מָעוֹט, מָעוֹט, pl. מָעוֹטִים (8), smallness; hence, a little, few.—מִמָּעוֹט lit. as a little; nearly, almost; shortly, soon.

מָעִיל (1, a) long and full upper garment, robe, mantle.

מַעֲיָי (dual) bowels.

מַעְיָן a fountain.

מָעֵל to act perversely, treacherously; א of the thing or person.

מָעוֹ (for מַצְנָה) purpose, only in לְמַעַן, with suff. לְמַעְנֵי, לְמַעַן, prep. because of, for the sake of.—conj. in order that.

מַעְרָה f. (10) cave, cavern.

מַעֲשֵׂה (9, a) work (of an artificer).—labour.—deed.—work (the fruit of one's labour).

מָצָא to find.

מִצְוָה f. (10) a commandment.

מִצָּה f. (10) unleavened bread.

מִצְרַיִם Egypt.

מִקְדָּשׁ (2, b) any thing sacred.—holy place, sanctuary.

מִקוֹם c. (3, a), pl. מִקוֹמוֹת, place.—habitation, home.—town.

מִקְוֶה (3, a) spring, fountain.

מִקְנֵה (9, a) purchase.—possession, wealth (in cattle).

מִרְאֵה (9, a) a seeing.—sight.—appearance, countenance.

מִרְכָּבָה f. (11, a) chariot, war-chariot.

מִרְמָה f. (10) deceit, fraud.

מִרְעֵ (each .. impure) a friend, a companion.

מִרְפָּא remedy, deliverance.

מִשְׁבֵּב (8, a) *hill, rock, strong place—refuge.*

מָשַׁךְ *to draw.—to draw out, prolonged.* Niph. *to be protracted, delayed.* Pual, *protracted, deferred.*

מִשְׁחֵית (1, b) *destruction, ruin.—snare, trap.*

מִשְׁכָּב *a lying down, couch.*

מָשַׁל *to rule, have dominion* (על) *over).*

מִשְׁמֵר (2, b) *a watching, guarding.—a watch.—observance, rite.*

מִשְׁמֶרֶת f. (13, a) *a watching.—place of watching, post, station.—a keeping.—observance or performance.—a charge.*

מָשַׁח *to touch, feel.* Piēl, *to grope.* Hiph. *to grope.*

מָתַי adv. *when?* לְמָתַי, לְמָתַי *how long?*

מְתוֹק (pl. מִתְּוָקִים, f. מִתְּוָקָה) adj. *sweet; neut. sweet, sweetness; pleasantness.*

## ג.

נָבִיא (3, a) *prophet.*

נָבַט Hiph. הִבִּיט *to look.—to behold.*

נָבֵל (f. נִבְלָה) adj. *foolish.—wicked, impious, ungodly.*

נִבְלָה f. (11, c) *corpse, carcase.*

נָבַר Kal not used; Arab. *to be clear and manifest.* Hiph. הִבִּיר *to declare, tell.* Hoph. הִבֵּר *to be shown, told.*

נָגַד with suff. נִגְדִי *before, in the presence or sight of.*

נָגַע inf. c. נִגַּע, נִגַּעַת, *to touch* (with יָ, יָל, יָל).

נָדַד f. *to flee.*

נָדַר *to vow.*

נָהַר *to flow.—to shine, be bright.*

נָהַר (4, a) *stream.—river.*

נָדַד *to depart, flee.*

נִוְמָה f. *slumber.*

נָחַל *to obtain, acquire a possession, to possess.—to obtain by inheritance, to inherit.—to divide for a possession, to apportion.* Hiph. הִנְחִיל *to cause to possess, give as a possession.—to cause to inherit.*

נִחְלָה f. (12, d) *the act of taking possession.—inheritance.*

נָחַשׁ *serpent.*

נָטָה *to stretch out, extend.*

נָטַע *to plant.*

נָטַר *to watch, guard.*

נָטַשׁ *to leave, forsake.*

נָבַר Piēl, נִבֵּר, *to estrange, alienate.*

—*to seem strange; to gaze at, admire; to mistake; to reject.*

Hiph. הִבִּיר *to gaze at, regard, have respect to.—to be concerned,*

*care for any one.—to recognise; to acknowledge; to be acquainted with.—to know, discriminate.*

Niph. נִבֵּר *to feign oneself a stranger.—to be recognised,*

*known.* Hithp. הִתְנַבֵּר *to feign, dissemble.—to be recognised, known.*

נִמְלָה f. *the ant.*



נָמַס (in pause, nāmās). Niph. of ināsās, q. v.

נָסַח to pluck, tear away.

נָסַף to pour, pour out (a libation). —to anoint a king.

נָסַף, נָסַף (6, b) libation, drink-offering.

נָעַר (6, d) a male infant.—boy, lad.—a youth.—servant.

נְעוּרִים pl. (of נָעַר 1, a) childhood.—youth.

נָפַל to fall; נָפַל fallen, lying.

נָפַשׁ to respire, take breath.

נָפַשׁ c. (6, a) breath.—meton. any thing that breathes, an animal.—person.—soul, as the principle of life.

נָצַח, נָצַח (6, e) truth, uprightness, faithfulness.—permanency; נָצַח, נָצַח, and נָצַח adv. for ever.

נָצַל Piël, נָצַל to strip off, take away.—to deliver. Hiph. נָצַל to take away.—to deliver (מִן, מִן, מִן).

נָצַר to watch, preserve.—to keep, observe (a law, mercy, &c.).

נָצַר shoot, branch.

נָקָה to be pure, innocent. Niph. נָקָה to be pure, innocent, blameless.—to be clear, free from punishment.

נָקַם to avenge.

נָקַם (4, a) vengeance.

נָרַן a chatterer.

נָשַׁג Hiph. הִנְשִׁיג to reach.—to overtake.

נָשַׁף to bite.

נָשַׁק intrans. to be arranged.—to kiss (with הֵן of the person). Piël, to kiss. Hiph. to join, touch.

נָשַׁר (6, a), pl. c. נִשְׁרִי, an eagle.

נִתְיָבָה f. (10) a trodden way, beaten path.—path, by-way.

נִתַּשׁ to tear, pluck up.—to tear down, destroy.

ס.

סָבָא to drink to excess; partep.

סָבָא a drunkard; pass. סָבֵא drunken.

סָבַב to go over, go round.—to surround, encompass.

סָהַר to go, travel about; סָהַר to go round, traverse a country for the sake of traffic.

סָחַר (with suff. סָחָרָה) profit, gain.

סָכַף, שָׁכַף to cover; intrans. to cover, conceal oneself. Hiph. סָכַף to cover, protect.

סָלַח to forgive, pardon, with הֵן of the person. Niph. to be forgiven.

סָלַל to raise a heap or mound; to cast up, prepare a way.

סָלַע (6), with suff. סָלַעִי, a rock.

סָלַף Piël, to subvert, overthrow.

סָפַד to mourn.

סָפַר to write; only in partcp.

סָפֵר a writer, scribe.—to number. count. Piël, to number, count.—to recount, relate, tell.—to speak, talk. Pual, to be related, told.

סָתַר to hide, conceal oneself.

Niph. to be hid, lie hidden. Piël, to hide, conceal. Pual, to be hid, secret.

ע.

עָרַב (1, a), pl. עָרָבִים, עֲרִיבָה, darkness, chiefly of clouds.—thick cloud.

עָבַד to work, labour; to till, cultivate; to dress.—to serve, work for another.

עֶבֶד (6, a) a servant, slave.

עָבַר to pass over.

עֵבֶר a region or country near a river or sea.—a side. מֵעֵבֶר from the other side; בְּעֵבֶר on the other side.

עֵד (1, a) a witness, partcp. of עָדָה.

עָדָה to go or pass by.

עֵדָה (11, b) assembly, congregation.—a private party, a gang, faction.—family, household.—swarm of bees.

עָוַב Hiph. to cover with darkness.

עָנַב, עֵנָב, עֹנֵב (once with suff.

עֹנֵבִי) a musical instrument, a flute or organ.

עוֹד, עַד adv. again.—again and again.—besides.—yet, still.

עוֹן, עָוֹן (3, a), pl. עֲוֹנוֹת, עֲוֹנִים, iniquity, sin.

עוֹר to cover with the wings; to cover with darkness.

עוֹר (1, a) pl. עוֹרוֹת, skin (of man or beast).

עוֹז (8, d), עֹזָה f. (10), adj. strong.

עוֹז, עוֹזָה (8, c) strength, might, power.

עָוַב to leave, forsake, desert.

עֹזֶרֶת f. help.

עָטַר to surround. Piël, עָטַר to crown.

עֲטָרָה f. crown, diadem.

עֵינַי (6, h), dual עֵינַיִם, eye.

עִיר f. a city.

עַל (prop. constr. of עָלַ 2, a) pl. c.

עָלַי, with suff. עָלַי, עָלַיך, עָלַי, &c. prep. upon, on, over, above, against.—of the objects, means, instruments by which any thing is effected; by.—of norm, rule, standard and cause, עַל דְּבָרַי כִּי after the manner of Melchizedek; עַל-כֵּן in this manner; עַל-כֵּן wherefore?—at, by, near; with.—with idea of motion, to the question whither? upon, down upon, to, towards.—frequently i. q. אֶל, לְ marking the dative, to, for.—conj. though, although.—with other particles. —עַל according to.

עָלָה to go or come up, to ascend.

—to arise of the dawn.—to spring or grow up.

עָלָה (9, b), a leaf.

עָלַי see עָלַי.

עֲלִילָה f. work, deed, doing, action (of man, in a bad sense).

עָלַל Kal not used; i. q. גָּלַל to roll;

hence to repeat an action, to do habitually or effectually.—with לָ, to affect painfully.

עַם, עָם c. (8, a or d), pl. עַמִּים יַמִּים; people, nation; most frequently of Israel opp. גֵּוִים gentiles.

עָמַד to stand.

עָמַל to toil, labour, travail.

עָמַל labour, toil.—travail.—sorrow.—fruit of labour.—mischief, iniquity, sin.

עָמַק to be deep, unsearchable.

עֲנַב (i. q. עָנַב) prop. name.

עֲנַב (4, b) cluster of grapes.

עָנִי (8, f.); עֲנִיָּה f. adj. afflicted, distressed, poor, needy.

עָפָר (4, c), pl. c. עֲפָרוֹת, dust, dry earth.

עֵץ (7, a), with suff. עֵצִי, pl. עֲצִים, c. עֵצִי, tree.

עָצַב to travail, suffer pain.

עָצַב, עֲצַב (6, b) labour, travail.—pain.

עֲצָה f. (11, b), for עֲצָה, counsel, advice.

עֲצוּם adj. (3, a) strong, mighty.—numerous.

עָצִל adj. sluggard.

עֲצָם f. (6, a), pl. עֲצָמוֹת, bone.—body.

עָקַב (5, c), pl. עֲקָבִים, cnstr. עֲקָבִי, עֲקָבִי, עֲקָבוֹת, heel.—hoof.

עָקַשׁ to convict of perverseness.

עָקַשׁ adj. (7, b) perverse, false.

עָרַב (Arab. to be black) to become dark or dusk.

עָרַב c. (6, a) evening.

עָרוּם adj. (3, a) crafty, cunning.—prudent.

עָרַף to arrange; to prepare (a table); to array (a battle).—to place together, to compare.

עָרוּם to be cunning, subtle.

עָרָמָה f. craftiness, cunning.

עָשָׂה to work.—to make.

עָשָׂן to smoke.

עָשֵׂר Piël, to make rich.

עֵת c. (8, b), contracted from עֵתָה, time, season.

עַתָּה } adv. now.  
עַתָּה }

פ.

פָּאָר (1, a), but pl. c. פְּאָרִי, ornamental head-dress, turban.

פָּדָה to redeem, ransom.

פָּוֶק to move to and fro. Hiph. to move; causat. to give out; to get, obtain; to further.

פּוֹרָה f. wine-press.

פָּוֶה adj. purified, pure, an epithet of gold; then for refined, pure gold.

פָּוֶר to disperse. Piël, to disperse, scatter.

פֶּה (for פִּיָּה, irreg.) mouth; פֶּה אֶל־פֶּה mouth to mouth.—aperture.—edge.—part, portion.—word;

כְּפִי according to the word of, in proportion, according to ; כְּפִי אֲשֶׁר according as, even as (and אֲשֶׁר omitted), so as, so that ; לְפִי in proportion, according to ; עַל פִּי according to the word or command ; also according to.

כְּלָג (6, a), pl. c. כְּלָגִי, brook, stream.

כִּן prop. a turning to, a regarding ;

hence כִּן as, conj. lest, for fear that, lest haply.

כַּנָּה f. (10) corner.

כַּנִּינִים pl. pearls ; others, red corals.

כַּפְצַע, pause כַּפְצַע, with suff. כַּפְצָעִי, a wound.

כָּקַד to visit.—to examine. Niph. to be missed.—to be visited, punished. Piēl, to muster. Pual, to be mustered, numbered. Hiph. to set over, appoint. Hoph. to be set over, have the oversight of.

כְּפוּדִים pl. (of כְּפוּד, 1, b) commands, precepts.

כֶּרֶב a young bull, bullock.

כֶּרֶה f. for כֶּרֶה (10) young cow, heifer.

כָּרַד to separate. Niph. to be separated ; also to separate oneself (כִּן, כִּי, from any one). Piēl, to go aside. Pual, partcp. separated. Hiph. to separate.—to scatter, disperse. Hithp. to separate oneself, to be sundered.

כֶּרִי (6, i), with suff. 3 pers. pl. כֶּרִים, fruit, produce ; כֶּרִי fruit-tree.

כָּרַס to give, distribute. Hiph. to cleave, divide the hoof.

כַּרְעָה Pharaoh (king), the title of all monarchs of Egypt down to the Persian invasion.

כָּרַץ to break, tear down, demolish.

כָּרַק to break, crush.

כָּרַשׁ i. q. כָּרַס to break bread, with ל to give or distribute (it) to.—to spread : e. g. a garment ; to spread abroad (metaph.).

כָּרַשׁ to strip or put off a garment.

Piēl, to strip, pillage, plunder. Hiph. to strip a person.—to strip off a garment. Hithp. to strip oneself.

כַּשְׁתָּה f. with suff. כַּשְׁתָּהּ, pl. כַּשְׁתִּים, flax.

כַּתִּי (6, i), pl. כַּתִּים, simplicity, folly.—simple, inexperienced, ignorant.

כַּתָּה to spread out, &c. In Piēl, to deceive, seduce (= ἀπατάω).

כַּתָּה to open.

כַּתַּע suddenness ; כַּתַּע adv. suddenly.

כַּת f. (8, e) piece, crumb, morsel.

## ז.

זָדַק to be equitable.

זָדִיק adj. (1, b) just.—righteous.

זָדַק (6, a), with suff. זָדַקִי, and

זָדִיקָה (11, c) justice, equity.—righteousness.

זִיּוֹן Zion (h ω).

צִיר (1, a) *hinge*.  
 צִלְחָת f. *dish, bowl*.  
 צֶמֶר (6, a), with suff. צִמְרִי, *wool*.  
 צַעַד (6, d) *a stepping, going*.—  
*step, pace*.  
 צָפַן *to hide*.—*to lay, treasure up*.  
 צָפַר only imperf. יִצְפֹּר *to turn*.  
 צָפּוֹר (pl. צִפְּרִים) *bird; especially a  
 sparrow*.  
 צָרַר *to tie or bind up*.—*to shut up*.  
 צָר (8) *adj. strait, narrow*.—*subst.  
 adversary, enemy; distress, ad-  
 versity*.  
 צָרָה f. (10), for צָרָה, *female ad-  
 versary, a rival*.—*distress, ad-  
 versity*.

ק.

קָבַץ *to collect, gather*.  
 קָבַר *to bury*. So also in Piël.  
 קָבַר (6, a), with suff. קָבְרִי, though  
 in pause קָבַר, pl. קָבָרִים, אוֹ, *se-  
 pulchre*.  
 קָדַשׁ *to separate, consecrate*.—*to  
 be sacred*. Piël, *to consecrate,  
 hallow*.  
 קָדוֹשׁ *adj. (3, a) holy*.—*set apart,  
 sacred, holy; of men, saints*.  
 קֹדֶשׁ (6, c) *holiness*.—*holy place*.  
 קָוָה *to wait for, hope in*.  
 קוֹל (1, a), pl. קוֹלִים, *voice*.  
 קוּם (once perf. קָמָה) *to rise*.  
 קוֹמָה f. (10) *height*.

קוּר *to dig a well*.  
 קָטָן (8, a) *little, small* (prop. and  
 fig.).—*young, younger*.  
 קָלָה Kal not used. Niph. *to be  
 made light of, to be despised*;  
 partcp. *despised, mean*. Hiph.  
*to make light of, to despise*.  
 קָלוֹן (3, a) *shame, contempt*.  
 קָלַל *to be light*.—*to be lessened,  
 abated*.  
 קָנֵא Piël, *to be jealous*. Hiph. *to  
 provoke to jealousy*.  
 קִנְיָה f. (12, b) *jealousy*.—*envy*.  
 קָנָה *to form, create*.—*to get, ob-  
 tain*.—*to buy*.—*to possess*.  
 קָנָה (9, b), pl. קַנְיֹת, קַנְיִם, *reed,  
 cane*.—*sweet cane*.—*stalk (of  
 wheat)*.  
 קַעֲרָה f. *a dish, charger*.  
 קוֹץ (8, b) *end, limit* (of space,  
 time, condition, or circum-  
 stances).  
 קֶצֶה (9, b) *end, limit*.  
 קִצְּהָ f. (11, a) *end, extremity*.  
 קָצַו (3, a) *a judge*.—*leader, chief*.  
 —*prince*.  
 קָצַף *to be angry, wroth* (עַל, אֵל of  
 the person). Hiph. *to provoke  
 to anger*. Hithp. *to become  
 angry*.  
 קָצַר *to cut down, reap*.  
 קָצִיר (3, a) *fruits cut down, har-  
 vest; hence time of harvest*.  
 קָרָא *to cry, call out*.  
 קָרַב *to draw or come near*.

קָרָה ice.

קָרָסֵל dual קָרָסֵימ, ankles.

קָרַע to tear.

קָרַע (pl. קָרָעִים) rags.

קָרַץ to close, press together (the lips or eyes), to wink, &c., denoting fraud, cunning.

קָשַׁב to attend [lit. to sharpen. G.].

Hiph. (with אָזֵן ear), to prick up the ear to, to attend to, hearken.

### ר.

רָאָה to see.

רֹאֵשׁ head.—head, chief, leader; chief of a family.

רָבָה to be or become many, to multiply.

רֶגֶל f. (6, a), with suff. רֶגְלִי, foot; du. רֶגְלַיִם the two feet.—pl. רֶגְלַיִם (steps) times.

רָגַשׁ to rage, make a noise.

רָדַם Niph. רָדַם to lie in a deep sleep.—to sink down stupified.

רָדַף to follow after.—to pursue, persecute.—to put to flight.

רָהַב to act insolently.—to urge, press upon; to be urgent (with).

רוּחַ c. (1, a), pl. רוּחוֹת, רוּחוֹת, air, breeze.—breath; metaph. vanity, folly.—spirit, soul.—mind, spirit, disposition.—wind.

רוּם to be high.

רָחַב to be or become wide, large.

Hiph. הִרְחִיב to make wide, enlarge.

רָחַב (6, c) width, breadth.

רָחַם f. (6, d) the womb.—the bowels; love; compassion.

רִיב (1, a) contention, strife, quarrel.

רָכַב to ride either on an animal or in a chariot; partecp. רָכַב a rider.

רָכַח to cast, throw. Piël, רָפָה to deceive (prop. to make fall).

רָמַס to tread.—to trample under foot.

רָנַן to shout.

רַע (pl. רָעִים), adj. (רָעָה f. 10) evil, bad, worthless.—evil, wicked.—רַע עֵין of an evil eye, i. e. envious, malignant.

רַע (rarely רַעֵ) badness.

רַעֵ (1, a), for רַעֵה, acquaintance, companion, friend.—one beloved, lover.—neighbour, fellow.

רָעַב to be hungry.—to suffer from famine. Hiph. to cause to hunger.

רָעַב (4, a) hunger.—famine.

רָעַד to tremble, quake. Hiph. to tremble.

רָעָה to feed.

רָעָה evil (prop. fem. adj.) from רַע.

רָפָה to hang down the hands.—to decline.—to sink down.—to relax, abate, to desist. Hithp. to relax oneself, be slothful.

רָפַס, רָפַשׁ to tread, trample upon,

especially of water, to trouble it. Niph. partep. נִרְפָּשׁ troubled, made turbid by trampling. Hithp. מִהֲרַפֵּס to humble, submit oneself. רָצָה to delight, take pleasure in. רִצּוֹן (3, a) delight, satisfaction, acceptance. — object of delight, acceptance. — will, pleasure. — good-will, favour, grace. רָקָב (4, a) rottenness. רָשַׁע to be wicked. Hiph. הִרְשִׁיעַ to declare guilty, to condemn.—to cause mischief.—to act wickedly. רָשָׁע (4, a), רָשָׁעָה f. adj., wicked, ungodly. רָשָׁע (6, a), with suff. רָשָׁעוֹ, wickedness. רָשָׁעָה f. (constr. רָשָׁעָה, no pl.) wickedness, ungodliness.

ש. ש.

שָׂר (1, a) flesh. שָׁבִיעַ a week. שְׁבוּעָה oath. שָׁבַע to be or become satisfied, filled (כִּן, א of the thing). Hiph. to satisfy (כִּן, א of the thing, ל of the person). שָׁבַע abundance, plenty. שָׁבַע (constr. שָׁבַע, f. שְׁבָעָה) seven. Dual, שְׁבָעָתַיִם sevenfold. שָׁבַע to swear (oaths were usually confirmed by seven victims). Niph. נִשְׁבַּע to swear, with א by, ל to.

שָׁבַר to break, break in pieces.—to buy or sell corn. Hiph. to cause to break through.—to sell (corn). Hoph. to be broken, afflicted, distressed. שָׁבַר more commonly שָׁבַר (6, b), in pause שָׁבַר, from שָׁבַר, a breaking; sorrow, vexation, calamity.—destruction.—grain, corn. שָׁבַת to rest from labour. Niph. to cease, have an end. Hiph. to make or let rest from labour.—to make to cease. שָׁבַת c. (constr. שָׁבָתָה, with suff. שָׁבָתָה; pl. שְׁבָתוֹת), day of rest, sabbath. שָׁגַג to err. שָׁד (dual שְׁדַיִם, constr. שְׁדַי) the breast. שָׁדַד to treat with violence, to oppress.—to attack, invade.—to plunder.—to (lay) waste, destroy (e. g. a land). Niph. to be laid waste. Piël, to spoil, waste, ruin. Pual, pass. Hoph. to be spoiled, laid waste, wasted. שָׂדֵה (9, b) plain.—field. שָׂוָא evil, wickedness.—evil, calamity.—worthlessness, vanity. שָׁוַב to turn, return.—to turn away from.—to cause to return, bring back.—to restore.—Hiph. to cause to return, to bring back.—to turn away (anger).—to return, give back, restore. Hoph. to be brought, led, given back, returned. שָׂוִי (1, a), שְׂוִיִּים, an ox.—herd of oxen. שָׁחַט to slaughter, kill (animals).

- שָׂחַק to laugh, abs.—אָל to smile upon.—לַ, לְ to laugh at. Piël, to rejoice.—to sport, play.
- שָׁחַר to be black.—(denom. from שָׁחַר q. v.) prop. to do early; hence to seek early, diligently. Piël, to seek early, also diligently.
- שָׁחַר (3, a), שְׁחָרָה f. (10) adj. black.
- שָׁחַר (6, d) the dusk of the morning; hence dawn, morning.
- שָׁחַת Niph. to be marred or spoiled by rotting.—to be corrupted (morally).—to be laid waste. Piël, שָׁחַח to destroy.—to corrupt, pervert. Hoph. to be corrupted, spoiled.
- שָׂמַר officer, overseer or magistrate.
- שָׂיב to be grey-headed.
- שָׂיבָה f. (10) grey hair.
- שָׂיחַ (1, a) speech, discourse.—complaint.
- שָׁכַב to lie down; especially to lie down to sleep or to rest oneself.
- שָׁכַח to forget.
- שָׂכִין a knife. Etym. doubtful.
- שָׂכַל to act wisely, prudently. Piël, to act wisely. Hiph. to look at.—to be or become intelligent, wise, or prudent; to act wisely, prudently; and to make prudent, to teach.
- שָׂכַל, שָׂכַל (in pause שָׂכַל) regard, estimation.—intelligence, understanding.
- שָׁכַן to lie down, to rest.—to rest, abide.—to dwell.—to dwell (in), to inhabit.
- שָׂכֵן (5, a) f. שְׂכִינָה, pl. שְׂכִינֹת, inhabitant.—neighbour.
- שָׁלוּ, שָׁלוּ to be quiet.
- שָׁלוֹה f. (cnstr. שְׁלוּה, no pl. abs.) quiet, prosperity.—carelessness, negligence of God.
- שָׁלַח to send. In Piël, to send forth = to excite (it).
- שָׁלַחַן (2, b), pl. שְׁלַחָנִים, a table.
- שָׁלַךְ Hiph. הִשְׁלִיךְ to throw, cast (אֶל into, אַ, אֶל upon, מִן from; אַחֲרָיו behind him, i. e. to despise).
- שָׁלַל to plunder, spoil.
- שָׁלַל (4, a) spoil, plunder, booty.
- שָׁלַם to be entire, i. e. sound, safe.—to be at peace. Piël, שָׁלַם, שָׁלַם to preserve, keep uninjured.—to complete.—to restore.—to repay.—to requite, recompense.
- שָׁלוֹם (3, a) health, welfare, prosperity, peace.
- שָׁם there.
- שָׂם (7, a), pl. שְׂמוֹת, a name.
- שָׂמַד Hiph. to destroy.—to destroy (persons, nations). Niph. pass. of Hiph.
- שָׂמַי only pl. שָׁמַיִם (cnstr. שָׁמַי, with suff. שָׁמַיִךְ) heaven, the heavens.
- שָׂמַח to shine cheerfully.—to be glad.
- שָׂמַחַה (5, a), שְׂמַחָה f. adj., joyful.
- שָׂמַחַה (12, b) joy, rejoicing.—mirth.



שָׁמַט to let go, remit (a debt).—

to throw down. Niph. to be thrown down.

שָׁמַיִם heaven (cnstr. שָׁמַיִ, pl. m.).

שָׂמֶלֶת f. (12, b) a garment, a mantle.

שִׁמוּעָה, שְׂמוּעָה f. (10) news, tidings.—information, report.

שָׁמַע to hear.—to listen (with acc.

אֶל, לְ, אֶלְ to any one).—to hearken, obey. Piēl, to cause to hear, to summon. Hiph. to cause to hear or be heard.

שָׁמַר to keep, watch, guard.—to

preserve, protect (with acc. אֶל, אֶלְ of the object, with מִן from or against).—to keep.—to keep, observe (acc. אֶל, אֶלְ).

שֵׁן c. (8, b) a tooth (prop. and fig.).

—ivory.

שָׂנְאָה to hate.

שָׁנָה f. (11, a), pl. שָׁנִים, שָׁנוֹה, a year.

שָׁנַן to sharpen, e. g. a sword;

partep. שָׁנֵן sharp.

שָׁעַר (4, b) a hair; collect. hair.

שָׁפָה f. (11, a), dual שָׁפָתַיִם, pl. c.

שָׁפָה, lip. — speech, words. — language.—brim of a vessel.—shore of the sea; bank of a river.

שָׁפַח Kal not used; to pour out.

שָׁפָחָה f. (12, b) female servant, handmaid; Lat. famula.

שָׁפַט to judge, administer justice.

—to condemn, punish.—שָׁפֵט a judge, ruler.

שָׁפִיפּוֹן a serpent, adder.

שָׁפַךְ to pour out.—to shed. Niph.

to be poured out. Pual, to be shed. Hithp. הִשְׁפַּכְתִּי to be poured out.

שָׁפַח to creep.

שָׁקַל to weigh.

שָׁקֶל (6, a), pl. c. שָׁקָל, a shekel.

שָׁקַח Niph. (prop. to bend forward in order to see).—to look out. Hiph. to look.

שָׁקַר (6, a) lie, falsehood.

שָׁקַר } shākār, to lie.

שָׁרִיג (1, b), only pl. branches of a vine.

שָׂרַף to burn, consume.

שָׂרַשׁ (6, c), pl. שָׂרְשִׁים, root.

שָׂתַל to plant.

שָׂתַק to be still, to rest, to abate, of waves, of strife.

ת.

תָּאָוָה f. (10), desire, will.

תָּאָר (6, f.) form.

תָּבָה f. (10) a chest.—ark (of Noah, built in the form of a chest).—the ark in which Moses was exposed.

תָּבֹאָה f. (10) a coming in, being stored up.—income, profit.—produce, fruit; trop. result.

תָּבֹנָה f. (10) understanding, prudence.

- תִּפְּוֹכָה only in pl. *perversity, frowardness.*
- תּוֹחֶלֶת f. (13, a), with suff. תּוֹחֶלֶת, *expectation, hope.*
- תּוֹכַחַת f. (13, a), but pl. תּוֹכַחוֹת, *proof, rebuke.*
- תַּעֲבֹה f. (11, b) *abomination.—abominable act.*
- תּוֹעֲפֹת f. pl. (from תּוֹעֲפָה 11, a) *swiftness.—wealth, treasure.—brightness, splendour.*
- תּוֹרָה f. (10), *instruction, direction, precept.—law.—manner.*
- תּוֹשֵׁעָה f. *help, deliverance.—purpose, enterprise.—counsel, wisdom.*
- תַּחַת f. (c. suff. תַּחְתִּי, תַּחְתִּיךָ, תַּחְתֵּי, תַּחְתֵּיךָ) prop. *what is below.—adv. below, beneath.—prep. under.—instead of.—in return for.—on account of.—because that, because.*
- תַּחֲלוּאִים only pl. *diseases.*
- תַּחֲנוּן (1, b) pl. תַּחֲנוּנִים, *supplication.*
- תַּלְמִיד *scholar.*
- תָּמַד to take hold of.—to hold.
- תָּמַד to be completed, ended.—to cease.
- תָּמִים (3, a) *perfect.—whole.—upright, sincere.*
- תָּם f. תָּמִים (10) adj. *whole, perfect, sincere, honest.—subst. integrity.*
- תַּן or תַּנּוּ only pl. תַּנּוּ, תַּנּוּיִם, *huge serpents, sea monster; others, jackals.*
- תַּעֲבָה Piél תַּעֲבָה to abhor.—to render abominable. Niph. תַּעֲבָה to be abhorred, detested; to be abominable.
- תַּקְוָה f. (10) *expectation, hope.*

## ENGLISH AND HEBREW INDEX.

### A.

*Abominable*, נִתְעַב (partep. Niph.).

*Accusation*, שְׁטֵנָה.

*All*, כֹּל (prop. a subst., 8, d, usually followed by Makkeph).

*Anger*, אַף.

*Anoint*, נִסָּךְ (propr. to pour out).

*Ark*, תֵּבָה, אָרוֹן.

*Assuredly* (the Hebrew idiom is by the repetition of the verb in inf. absol.).

### B.

*Basket*, סֵל.

*Be, been*, הָיָה. See 522, e.

*Bear* (= give birth to), יָלַד.

*Bear*, דָּב, דִּב.

*Before*, טָרָם (before, of time);  
לְפָנַי (before the face).

*Best*. See Good.

*Better*. See Good, and 193 sqq.

*Bind*, צָרַר.

*Black*, שָׁחֹר, שְׁחֹר.

*Bless*, בֵּרַךְ. *To bless oneself* (Hithp.).

*Blood*, דָּם.

*Born*. See TO BEAR.

*Boy*, נֶעֶר, יֶלֶד.

*Boys*, יְלָדִים.

*Branch*, נֶצֶר.

*Bread*, לֶחֶם.

*Breadth*, רֹחַב.

*Brethren*, אֲחִים.

*Bring*, בֹּא (to come; Hiph. cause to come). שׁוּב (Hiph. to bring again, back, return, restore).

*Broken-hearted, to be*. Niph. of שָׁבַר (with or without יָב).

*Brother*, אָח.

*Burn*, שָׂרַף; יָקַד (to burn slowly, steadily).

*Bury*, קָבַר.

*But*, אֲדָּ, כִּי.

## C.

- Camel*, פָּמֶל (pl. גַּמְלִים).  
*Child*, יֶלֶד.  
*Children*, בְּנִים, יְלָדִים.  
*Choose*, בָּחַר, בָּרָה.  
*City*, עִיר.  
*Cities*, עָרִים.  
*Clean, to be or become*, טָהַר.  
*Clean, adj.* טָהוֹר.  
*Clothes*, בְּגָד.  
*Cloud, thick*, עָב (v).  
*Cluster*, אֶשְׁכּוֹל, עֲנַב.  
*Collect*, קָבַץ.  
*Come (down)*, יָרַד.  
*Command*, צִוָּה (Piēl of צָוָה, obsol.).  
*Commandment*, מִצְוָה.  
*Compassion, have*, חָמַל (עַל).  
*Covenant*, בְּרִית.  
*Cover*, כִּסָּה.  
*Covet*, חָמַד.  
*Cow*, פָּרָה; שׁוֹר *ox*.  
*Create*, בָּרָא.  
*Crown*, כִּתְרוֹן; זֶר (an ornamental border round the top of the altar).  
*Cry out, to*, זָעַק (with לְ).  
*Cry out or aloud, to*, קָרָא (to call).  
*Curse*, אָרַר.

*Cursed (partecp)* אָרוּר.  
*Cut*, כָּרַת.

## D.

- Daughter*, בַּת.  
*Day*, יוֹם. *Days*, יָמִים.  
*Death*, מוֹת (6, e).  
*Deliver*, נָצַל (Hiph. to cause to deliver).  
*Desert, to*, עָזַב.  
*Desolate, to make*, הָרַב (to destroy).  
*Destroy*, שָׁמַד (utterly); אָבַד (in Hiph. = to cause-to-perish).  
*Destruction*, מַחֲרָה.  
*Devour*, אָכַל.  
*Diligent*, מְדַבֵּר.  
*Do*, עָשָׂה.  
*Do good, to*, יָטַב.  
*Dog*, כֶּלֶב.  
*Door*, דֶּלֶת.  
*Dream (verb and subst.)*, חָלַם.  
*Dry (land)*, יִבְשָׁה.  
*Dry (dry-up)*, יָבַשׁ.  
*Dust*, עָפָר.  
*Dwell*, יָשַׁב (to sit, dwell, abide); שָׁכַן (to rest in, inhabit, dwell with).

## E.

*Each other* (often translated by 'a man his fellow,' 'a man his brother,' &c. *From each other*: 'a man from his brother,' &c.)

אִישׁ מֵעַל אָחִיו.

*Earth*, אֶרֶץ.

*Eat*, אָכַל.

*Enemy*, אוֹיֵב.

*Evil*, רָעָה, רָע.

*Eye*, עֵין.

*Eyes*, עֵינַיִם.

## F.

*Face*, פָּנִים (*pl.*). With ל in the const. form, לִפְנֵי, *before* (implying *rest*); also מִפְּנֵי, *before, from before* (implying *removal*).

*Faint*, עֵיף (faint, tired).

*Faint, to be*, יָעַף (to be fatigued, tired).

*Faint, to make-*, מָסַס, in Hiph.

— יָנַע (to tire, weary).

*Fall*, נָפַל; נָבַל (to wither, decay).

*Fat*, חֵלֶב.

*Father* (irreg.) אָב.

*Feed*, רָעָה.

*Field*, שָׂדֵה.

*Fig*, תְּאֵנָה.

*Fill*, מָלָא. Piél of mālē<sup>a</sup>.

*Find*, מָצָא.

*Fire*, אֵשׁ.

*Flay*, פָּשַׁט.

*Flee*, נָדַד, בָּרַח.

*Flesh*, בָּשָׂר.

*Flock*, צֹאן.

*Flood*, מַבּוּל.

*Fly from, to*, בָּרַח; נָדַד (= flee).

*Fool*, נָבָל, פְּסִיל, סָכָל.

*For*, כִּי.

*Form, to*, יָצַר.

*Found, to*, יָסַד; כּוּן (to make firm, fix: e. g. the earth).

## G.

*Garden*, גֵּן.

*Gardens*, גַּנִּים.

*Garment*, בְּגָד, שְׂמֹלֶה.

*Gather*, קָבַץ; כָּנַס (to gather into a house, or place of security).

*Girl*, יְלָדָה.

*Girls*, יְלָדוֹת.

*Give*, נָתַן.

*Give-forth, to*, נָתַן (e. g. the voice).

*Gladness*, גִּיל.

*Glory*, כְּבוֹד.

*Go*, הִלֵּךְ, בּוֹא.

*Goat*, עֵז.

*God*, אֱלֹהִים; אֵל.

*Good*, טוֹב.

*Grape*, עֵנָב.

*Grass*, דָּשָׁא; חֲצִיר (dry grass).

Grave, קֶבֶר.

Great, גָּדוֹל, גְּדוֹלָה.

Great, to be, גָּדַל, גְּדַלָּה.

Grow, גָּדַל, גְּדַלָּה.

## H.

Hand, יָד.

Hand, right, יְמִין.

Hand, left, שְׂמאל, שְׂמאלָה.

Hands, יָדַי, יָדַיִם.

Hate, שָׂנֵא, שְׂנֵאוֹ.

Head, ראש, ראשָׁה.

Hear, שָׁמַע, שְׁמִיעָה.

Heart, לֵב, לֵבָה.

Heavens (singular not used), שָׁמַיִם, שְׁמַיִם.

Height, קוֹמָה, קוֹמָהּ.

Hell, עֵשׂוֹל, עֵשׂוֹלָה.

Herb, עֵשֶׂב; דָּשָׁא (a green, tender grass).

Hide, to, צָפַן, צָפִינָה.

Holiness, קִדְּשׁ (6, m).

Honour, כְּבוֹד, כְּבוֹדָה.

Honour, to, כִּבְּד, כִּבְּדָה.

Honey, דְּבַשׁ (6, r).

House, בַּיִת, בַּיִתָּה.

How, אֵיךְ, אֵיךְָ.

How long, עַד מָתַי, עַד מָתַיָּה.

Howl, הִלָּל (הִלִּיל).

Hypocrite, חָנֵף, חָנֵףָה.

## I.

In, prep. בַּ prefixed. Sts ל: e. g. to trample in (= to) the dust.

Increase, רָבָה, רִבְיָה.

Inhabitant, יָשַׁב (yāshābh, 5, 1).

Iniquity, אָוֶן, אָוֶןָה.

Joy, שִׂשׂוֹן, שִׂמְחָה, שִׂשׂוֹנָה.

## K.

Keep, שָׁמַר, שְׁמִירָה.

Kill, קָטַל; שָׁחַט (to slay as a sacrifice); טָבַח (to slaughter).

Kindle, קָדַח (to kindle itself = to be kindled).

King, מָלַךְ. To be made a king, Hoph. of מָלַךְ.

Kings, מְלָכִים, מְלָכֵי.

Kingdom, מְמַלְכָה, מְמַלְכוּת.

Kingdoms, מְמַלְכוֹת, מְמַלְכוּתֵי.

Kiss, נָשַׁק, נִשְׁקָה.

Knee, בָּרַךְ, בָּרָכָה.

Knees, בְּרָפִים, בְּרָפֵי.

Knife, מַאֲבֶלֶת; שִׁבּוּן (a knife).

Know, יָדַע, יָדָה.

Knowledge, דָּעַת, דָּעָה.

## L.

Lamb, כֶּבֶשׂ, כֶּבֶשָׂה.

Lament, סָפַד, סָפָה.

- Land, אֶרֶץ.
- Large, גָּדוֹל, גְּדוּלָה.
- Law, תּוֹרָה.
- Leaf, עֵלֶף.
- Learn, לָמַד.
- Leave, to, עָזַב.
- Length, אָרָךְ.
- Lie, כָּזַב.
- Life, חַיִּים, pl. (the life, applied to God and man only.)
- Like, כִּי (as prefix: before monosyllables and barytones often כִּי. See rule).
- Lion, אַרְיָה.
- Little, קָטָן.
- Lo, הִנֵּן.
- Look, to, רָאָה; נָבַט (Hiph. to look into, investigate).
- Lord, יְהוָה.
- Lord, my, אֲדֹנָי (pl. my Lord, applied to God); אֲדֹנָי (sing. my lord, applied to man).
- Lords, אֲדֹנָיִם.
- Love, to, אָהַב.

## M.

- Man, אָדָם, אִישׁ, אֲנוּשׁ.
- Master, אֲדוֹן.
- Men, אֲנָשִׁים (the men of a family).
- Mercy, חַסֵּד.
- Mix, בָּזַט.

- Mock, לָעַג; לוּץ (to deride).
- Money, כֶּסֶף.
- Mother, אִם.
- Mount, Mountain, הָר.
- Mouth, פֶּה, cnstr. פִּי (irreg.).
- Multitude, רַב (= number, numerousness).

## N.

- Naked, עָרוֹם.
- Name, שֵׁם (pl. שְׂמוֹת).
- Neighbour, רֵעִים; רֵיעַ.
- Nest, קֶן; pl. kinnîm, cells.
- Night, לַיְלָה; עָרַב (evening)
- No, לֹא; אֵין, cf. 257, end.
- No man, אִישׁ אֵין.
- Number, to, סָפַר.

## O.

- Oath, שָׁבַע. To take an oath of a person, say: 'to cause-to-swear (Hiph. of שָׁבַע) any one.'
- Observe, שָׁמַר.
- Offer, קָרַב.
- Offer-sacrifice, to, זָבַח.
- Old, זָקֵן (of a man). To be so many years old, say: 'was a son of so many years.'
- Open, to, פָּתַח.
- Or, או.
- Overthrow, to, שָׁמַד (to destroy).
- Ox, שׁוֹר; בָּקָר (horned, tame cattle).

## P.

- Part, חֵלֶק.  
 People, עַם.  
 Perish, אָבַד.  
 Pervert, to, סָלַף.  
 Place, מְקוֹם.  
 Place [*a man*] over, to, Hiph. of פָּקַד.—שׂוּם.  
 Plant, to, נָטַע.  
 Plunder, to, בָּזַז, שָׁלַל.  
 Prisoner, אֲסִיר.  
 Proverb, מִשְׁלַל.  
 Prudence, עֲרֻמָּה.  
 Purge, כָּפַר (cover, expiate).

## Q.

Queen, מְלַכָּה.

## R.

- Rain, הַמְטִיר.  
 Recompense, to, שָׁלַם.  
 Red, אָדוּם.  
 Require, דָּרַשׁ.  
 Restore, שׁוּב.  
 Righteous, צַדִּיק.  
 Righteous man, צַדִּיק.  
 River, נָהָר.  
 Room (= chamber), חֶדֶר.  
 Ruler, כּוֹשֵׁל (partep. from mā-shāl).

## S.

- Sack, אֲמַתַּחַת.  
 Say, דָּבַר, אָמַר.  
 Scorn, לוּץ.  
 Scorner, לִץ.  
 Sea, יָם.  
 See, to, רָאָה.  
 Seed, זֶרַע.  
 Seed, to bear; to seed seed, זָרַע זֶרַע.  
 Seek (*for*), דָּרַשׁ.  
 Separate, פָּרַד.  
 Serpent, נָחָשׁ.  
 Servant, עֶבֶד.  
 Serve, עָבַד.  
 Shadow, צֶל.  
 Sharp, חָרָה; f. חָדָה.  
 Shear, גָּזַז.  
 Shield, מָגֵן; מְגִנִּים, shields.  
 Silver, כֶּסֶף.  
 Skin, עוֹר.  
 Smite, דָּבַח (Hiph. of נָכַח).  
 Son, בֵּן (irreg.); בֵּר (poetically).  
 Song, נֶשִׁיר.  
 Sow, to, זָרַע.  
 Stalk, קִנְיָה.  
 Stand, עָמַד.  
 Statute, חֹק.  
 Statutes, חֻקִּים.  
 Steal, גָּנַב.



Stone, אֶבֶן.

Stones, אֲבָנִים.

Strip, פָּשַׁט. To strip oneself,

Hithp.

Strong drink, שִׁכָּר.

Strong-hold, מְבֻצָּר.

Sword, חֶרֶב.

## T.

Take, לָקַח; לָכַד (to conquer, take by force).

Take an oath. See OATH.

Take captive, to, שָׁבַה.

Tell, דִּבֶּר, אָמַר, נָגַד (Piël of dābhār).

Temple, הֵיכָל.

Thick cloud, עָב.

Thick clouds, עָבִים.

Thief, גָּנֵב.

Threshold, סָף.

Together, יַחַד.

Tongue, לָשׁוֹן.

Town, עִיר.

Trample, רָמַס.

Treacherous, בָּגַד.

Treasure, חֶסֶד, סִגְלָה, מִטְמוֹן.

Treasure-house, אוֹצָר.

Tree, עֵץ.

Trust, to, בָּטַח; אָמַן (Hiph.) to cause to believe, put faith in.

Truth, אֱמֶת.

## V.

Verity, אֱמֶת.

Very, מְאֹד.

Vessel, כֵּל.

Vessels, כֵּלִים: cnstr. כְּלֵי (irreg.).

Vineyard, כַּרְם.

Virgin, בְּתוּלָה.

Voice, קוֹל.

## U.

Understanding, תְּבוּנָה.

Unpunished, נָקִי.

Unpunished, to be, נָקָה (in Niph.).

Utterly. See TO DESTROY (utterly).

## W.

Walk, הִלֵּךְ.

Wash, to, כָּבַס, (Piël) to wash thoroughly.

Waste, to, שָׂדַד, חָרַב.

Way, דֶּרֶךְ.

Weak, to be, הִלַּל.

Wearry, יָגַע.

Wearry, to be, יָעַף.

Weigh, שָׁקַל.

Weight, מִשְׁקָל.

Who, מִי.

Why, לָמָּה.

Wicked, רָשָׁע (a wicked man).

Wickedness, רָשָׁע, רִשְׁעָה, רָשָׁע.

הִיָּה.

Wind, רוּחַ.

Winds, רוּחַת.

Wine, יַיִן.

Wisdom, חִכְמָה.

Withdraw, אָסַף (to bring home, collect). *To be withdrawn, taken away* (Niph.).

Woman, אִשָּׁה.

Word, דְּבַר.

Write, כָּתַב.

Y.

Year, שָׁנָה, יָמִים.

Years, שָׁנִים.

## PROPER NAMES.

Abram, אַבְרָם (the exalted father).

Abraham, אַבְרָהָם (the father of a great multitude).

Adam, אָדָם (earthly).

Amorite, אַמֹּרִי.

Babel, בָּבֶל.

Babylon, בַּבְּלוֹן.

David, דָּוִד.

Eliezer, אֱלִיעֶזֶר.

Esau, עֵשָׂו.

Hagar, הַגָּר.

Halleluiah, הַלְלוּיָהּ (praise ye the Lord).

Ham, חָם (hot).

Hebrewess, עֵבְרִיָּה.

Hebrews, עֵבְרִים.

Jacob, יַעֲקֹב (a detainer).

Jehovah, יְהוָה.

Jeremiah, יֵרֵמְיָהוּ (exalted of God).

Jerusalem, יְרוּשָׁלַיִם.

Jew, יְהוּדִי.

Joab, יוֹאָב (God the father).

Joseph, יוֹסֵף (increasing).

Isaac, יִצְחָק.

Ishmael, יִשְׁמָעֵאל.

Israel, יִשְׂרָאֵל.

Jubal, יוּבָל.

Judah, יְהוּדָה.

Judea, יְהוּדָה.

Midian, מִדְיָן.

Moab, מוֹאָב (of the Father).

Noah, נֹחַ (a comforter).

Rebekah, רֵבֶקָה.

Sion, שִׁיאוֹן.

Solomon, שְׁלֹמֹה.

Zion, צִיּוֹן.

## APPENDIX.

### A. TABLE OF DECLENSIONS.

Gesenius (who is followed by Hurwitz, Stuart, &c.) divides the Hebrew Nouns into 13 Declensions, or rather arranges them under 13 Paradigms, which we here add for reference, though it will not be necessary to enumerate all the variations and exceptions in so elementary a work as the present.

Observe—

- a) That all feminines without a distinctive feminine ending are inflected like the masculine Paradigms, except that they generally take their pl. in *óth* (ות); הָרֶבֶב, sword, pl. הַרְבֹּבוֹת, constr. הַרְבִּיבוֹת (khě'rěbh, kh<sup>a</sup>rābhôth, khār'-bhôth). With the suffixes the stronger abbreviation then remains: see the *Feminine Paradigms*.
- b) *Grave suffixes* are those which have always a strong accent or tone. Such are most suffixes of 2nd and 3rd pers. plural, whether joined to the singular, as כֶּם, כֵּן, הֵם, הֵן, but not ׀ם, זִמּוֹ, or to the plural, as יֵכֶם, יֵכֵן, יֵהֶם, יֵהֵן, but not יִמּוֹ. The other suffixes are called light.
- c) In the plural the *light suffixes* attach themselves, without exception, to the *status absolutus*; the *heavy* or *grave* suffixes, to the *status constructus*.

*Arrangement of the Declensions.*] 1. *Monosyllabic* and *dissyllabic* with *immutable* vowels. 2. *Monosyllabic* with *mutable* (ַ); and *dissyllabic* with a similar vowel for ultimate, and *immutable* vowel for penultimate. 3. *Mutable* (ַ) or (ֹ) for penultimate: *immutable* vowel in ultimate. 4. *Dissyllabic* with (ַַ) or (ַֹ). 5. *Dissyllabic* with *mutable* (ֹ) for ultimate: *mutable* (ַ) for penultimate. 6. *Segolates* or *dissyllabic* nouns, with accent on penultimate. They are derived from an original *monosyllabic* form with *Pathakh*. 7. All with *mutable* (ֹ) for ultimate: and *immutable* vowel for penultimate. Also some *monosyllabic* nouns from ה"ל. 8. All that double their final consonant by *dagesh* when augmented. 9. הַ־ final. 10. הַ־ final preceded by an *immutable* vowel. 11. הַ־ final preceded by *mutable* (ַ) or (ֹ). 12. *Feminine nouns* chiefly derived from the *segolate* forms פֶּעַל, פִּעְלָה, פִּעְלָה. 13. *Segolate nouns* formed by the addition of the feminine ending ת־. —To the examples in the Paradigms add: misg'ěrěth (*enclosure*), igg'ěrěth (*letter*), māsco'rěth (*wages*).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
I.	(horse) S.	סוס	סוס	סוסי	סוסיכם
	P.	סוסיים	סוסי	סוסי	סוסיכם
II.	(eternity) S.	עולם	עולם	עולמי	עולמכם
	P.	עולמים	עולמי	עולמי	עולמיכם
III.	(overseer) S.	פקיד	פקיד	פקידי	פקידיכם
	P.	פקידים	פקידי	פקידי	פקידיכם
IV.	a.				
	(word) S.	דבר	דבר	דברי	דבריכם
	P.	דברים	דברי	דברי	דבריכם
	b.				
(wise) S.	חכם	חכם	חכמי	חכמיכם	
P.	חכמים	חכמי	חכמי	חכמיכם	
V.	a.				
	(old man) S.	זקן	זקן	זקני	זקניכם
	P.	זקנים	זקני	זקני	זקניכם
	b.				
	(shoulder) S.	כתף	כתף		
	P.	כתפות	כתפות		
c.					
(court) S.	חצר	חצר	חצרי	חצריכם	
P.	חצרים	חצרי	חצרי	חצריכם	
VI.	a.				
	(king) S.	מלך	מלך	מלכי	מלכיכם
	P.	מלכים	מלכי	מלכי	מלכיכם
	b.				
	(book) S.	ספר	ספר	ספרי	ספריכם
	P.	ספרים	ספרי	ספרי	ספריכם
c.					
(sanctuary) S.	קדש	קדש	קדשי	קדשיכם	
P.	קדשים	קדשי	קדשי	קדשיכם	

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sûs	sûs	sûsî	sûs'chëm'	יוֹמִים	(two days)
sûsîm	sûsê	sûsai	sûsêchëm'	yômă'yim	
ÿôlām	ÿôlām	ÿôlāmî	ÿôlāmchëm'	מַלְקָחִים	(pair of tongs)
ÿôlāmîm	ÿôl'mê	ÿôlāmai	ÿôl'mêchëm'	mëlkă-khă'yim	
pākîd	p'kîd	p'kîdî	p'kîd'chëm'	שָׁבָעִים	(two weeks)
p'kîdîm	p'kîdê	p'kîdai	p'kîdêchëm'	sh'bhū-ÿă'yim	
dābhār	d'bhār	d'bhārî	d'bhārchëm'	כַּנְפָּיִם <sup>1</sup>	(wings)
d'bhārîm	dibhrê	d'bhārai	dibhrêchëm'	c'nā-phă'yim	
khāchām	kh <sup>a</sup> chām	kh <sup>a</sup> chāmî	kh <sup>a</sup> chāmchëm'	הֻלְצִים <sup>2</sup>	(hips)
kh <sup>a</sup> chāmîm	khächmê	kh <sup>a</sup> chāmai	khächmêchëm'	kh-lătsă'yim	
zākēn	z'kăn	z'kēnî	z'kănychëm'	יָרְכָּיִם	(thighs)
z'kēnîm	zikhnê	z'kēnai	zikhnêchëm'	y'rê-chă'yim	
cāthēph	cēthēph				
c'thēpôth	cīthphôth				
khātsēr	kh <sup>a</sup> tsār	kh <sup>a</sup> tsērî	kh <sup>a</sup> tsārchëm'		
kh <sup>a</sup> tsērîm	kh <sup>a</sup> tsrê	kh <sup>a</sup> tsērai	kh <sup>a</sup> tsrêchëm'		
mē'lēch	mē'lēch	mălci	mălci'chëm	רַגְלָיִם <sup>3</sup>	(feet)
m'lāchîm	mălchê	m'lāchai	mălciêchëm'	răg'-lă'yim	
sēphēr	sēphēr	sīphrî	sīphr'chëm'	כַּפְּלָיִם	(double)
s'phārîm	siphre	s'phārai	siphre'chëm'	ciph-lă'yim	
kōdēsh	kōdēsh	kōdshî	kōdsh'chëm'	מֹתְנָיִם <sup>4</sup>	(loins)
k <sup>o</sup> dāshîm	kōdshê	k <sup>o</sup> dāshai	kōdshêchëm'	mōth-nă'yim	

DUAL CONSTR. <sup>1</sup> כַּנְפָּי (cănphê). <sup>2</sup> הֻלְצִי (khăltsê). <sup>3</sup> רַגְלִי (răglê). <sup>4</sup> מֹתְנִי (mōthnê).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>
VI.	d. (a youth)	S. נֶעֶר	נֶעֶר	נְעָרִי	נְעָרְכֶם
		P. נְעָרִים	נְעָרֵי	נְעָרֵי	נְעָרֵיכֶם
	e. (perpetuity)	S. נִצָּח	נִצָּח	נִצָּחִי	נִצָּחְכֶם
		P. נִצָּחִים	נִצָּחֵי	נִצָּחֵי	נִצָּחֵיכֶם
	f. (work)	S. פְּעַל	פְּעַל	פְּעָלִי	פְּעָלְכֶם
		P. פְּעָלִים	פְּעָלֵי	פְּעָלֵי	פְּעָלֵיכֶם
	g. (death)	S. מוֹת	מוֹת	מוֹתִי	מוֹתְכֶם
		P. מוֹתִים	מוֹתֵי	מוֹתֵי	מוֹתֵיכֶם
	h. (olive)	S. זֵית	זֵית	זֵיתִי	זֵיתְכֶם
		P. זֵיתִים	זֵיתֵי	זֵיתֵי	זֵיתֵיכֶם
	i. (fruit)	S. פְּרִי	פְּרִי	פְּרִיִּי	פְּרִיְכֶם
		(gazelle)	S. צְבִי		
P. צְבִיִּים					
VII.	a. (enemy)	S. אִיב	אִיב	אִיבִּי	אִיבְכֶם
		P. אִיבִּים	אִיבֵי	אִיבֵי	אִיבֵיכֶם
	b. (name)	S. שֵׁם	שֵׁם	שְׁמִי	שְׁמֶכֶם
		P. שֵׁמוֹת	שְׁמוֹת	שְׁמוֹתִי	שְׁמוֹתֵיכֶם
VIII.	a. (sea)	S. יָם	יָם	יָמִי	יָמְכֶם
		P. יָמִים	יָמֵי	יָמֵי	יָמֵיכֶם
	b. (mother)	S. אִם	אִם	אִמִּי	אִמְכֶם
		P. אִמוֹת	אִמוֹת	אִמוֹתִי	אִמוֹתֵיכֶם
c. (statute)	S. חֻק	חֻק	חֻקִּי	חֻקְכֶם	
	P. חֻקִּים	חֻקֵי	חֻקֵי	חֻקֵיכֶם	
IX.	(seer)	S. חֹזֶה	חֹזֶה	חֹזִי	חֹזְכֶם
		P. חֹזִים	חֹזֵי	חֹזֵי	חֹזֵיכֶם

of Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suff.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
nă'văr	năvăr	năv <sup>a</sup> rî	năvărchëm'	נְעָלַיִם nă- vələ'yim	(pair of sandals)
n'vărîm	năv <sup>a</sup> rê	n'vārai	nă 'rêchëm'		
nē'tsăkh	nētsăkh	nïtskhî	nïtskh <sup>a</sup> chëm'		
n'tsăkhîm	nïtskhê	n'tsăkhai	nïtskhêchëm'		
pō'vəl	pōvəl	pōv <sup>o</sup> lî	pōv <sup>o</sup> l'chëm'		
p'vəlîm	pōv <sup>a</sup> lê	p'vəlai	pōv <sup>o</sup> lêchëm'		
mā'vēth	môth	môthî	môth'chëm'		
môthîm	môthê	môthai	môthêchëm'		
ză'yîth	zêth	zêthî	zêth'chëm'	עֵינַיִם vênă'yim	(eyes)
zêthîm	zêthê	zêthai	zêthêchëm'		
p'rî	p'rî	piryî	pery'chëm'	לְחָיִים l'khā- yă'yim	(cheeks)
ts'bî					
ts'bhāyîm					
ōyēbh	ōyēbh	ōy'bhî	ōyïbhchëm'	כַּאֲזָנַיִם mō- z'nă'yim	(pair of scales)
ōy'bhîm	ōy'bhê	ōy'bhai	ōy'bhêchëm'		
shēm	shēm	sh'mî	shïmchëm'		
shēmôth	sh'môth	sh'môthai	sh'môthêchëm'		
yām	yām	yāmmî	yāmm'chëm'	אַפָּיִם ăppă'yim	(nostrils)
yāmmîm	yāmmê	yāmmai	yāmmêchëm'		
ēm	ēm	ïmmî	ïmm'chëm'	שִׁנַּיִם shin- nă'yim	(teeth)
ïmmôth	ïmmôth	ïmmôthai	ïmmôthêchëm'		
khōk	khök-	khükkî	khökk'chëm'		
khükkîm	khükkê	khükkai	khükkêchëm'		
khōzêh	khōzêh	khōzî	khōz'chëm'		
khōzîm	khōzê	khōzai	khōzêchëm'		

DUAL CON. <sup>1</sup> נְעָלַיִם (năvələ'yê). <sup>2</sup> עֵינַיִם (vênê). <sup>3</sup> כַּאֲזָנַיִם (mōz'nê). <sup>4</sup> אַפָּיִם (ăppê). <sup>5</sup> שִׁנַּיִם (shinnê).

		<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>
X.	(mare) S.	סוּסָה	סוּסַת	סוּסָתִי	סוּסַתְכֶם
		P. סוּסִית	סוּסוֹת	סוּסוֹתִי	סוּסוֹתֵיהֶם
	a.				
	(year) S.	שָׁנָה	שָׁנַת	שָׁנָתִי	שָׁנַתְכֶם
		P. שָׁנִים	שָׁנוֹת	שָׁנוֹתִי	שָׁנוֹתֵיהֶם
	b.				
XI.	(sleep) S.	יְשָׁנָה	יְשָׁנַת	יְשָׁנָתִי	יְשָׁנַתְכֶם
		P. יְשָׁנוֹת	יְשָׁנוֹת	יְשָׁנוֹתִי	יְשָׁנוֹתֵיהֶם
	c.				
	(righteousness) S.	צְדָקָה	צְדָקַת	צְדָקָתִי	צְדָקַתְכֶם
		P. צְדָקוֹת	צְדָקוֹת	צְדָקוֹתִי	צְדָקוֹתֵיהֶם
	a.				
	(queen) S.	מַלְכָּה	מַלְכַּת	מַלְכָּתִי	מַלְכַּתְכֶם
		P. מַלְכוֹת	מַלְכוֹת	מַלְכוֹתִי	מַלְכוֹתֵיהֶם
	b.				
XII.	(reproach) S.	חֲרָפָה	חֲרַפַּת	חֲרַפָּתִי	חֲרַפַּתְכֶם
		P. חֲרָפוֹת	חֲרָפוֹת	חֲרָפוֹתִי	חֲרָפוֹתֵיהֶם
	c.				
	(waste) S.	חֲרָבָה	חֲרַבַּת	חֲרַבָּתִי	חֲרַבַּתְכֶם
		P. חֲרָבוֹת	חֲרָבוֹת	חֲרָבוֹתִי	חֲרָבוֹתֵיהֶם
	a.				
XIII.	(sprout) S.	יוֹנְקָת	יוֹנְקַת	יוֹנְקָתִי	יוֹנְקַתְכֶם
		P. יוֹנְקוֹת	יוֹנְקוֹת	יוֹנְקוֹתִי	יוֹנְקוֹתֵיהֶם
	b.				
	(skull) S.	גִּלְגָּלַת	גִּלְגָּלַת	גִּלְגָּלַתִּי	גִּלְגָּלַתְכֶם
		P. גִּלְגָּלוֹת	גִּלְגָּלוֹת	גִּלְגָּלוֹתִי	גִּלְגָּלוֹתֵיהֶם



Nouns.

<i>Absol.</i>	<i>Constr.</i>	<i>Light suffix.</i>	<i>Heavy suffix.</i>	<i>Dual absol.</i>	<i>Meaning.</i>
sūsāh	sūsāth	sūsāthî	sūsāth- chēm'		
sūsôth	sūsôth	sūsôthai	†		
shānāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	<sup>1</sup> שִׁפְתַּיִם	(lips)
shānīm	sh'nôth	sh'nôthai	†	s'phā- thă'yim	
shēnāh	sh'nāth	sh'nāthî	sh'nāth- chēm'	<sup>2</sup> פְּאַתַּיִם	(corners)
shēnôth	sh'nôth	sh'nôthai	†	p'ā- thă'yim	
ts'dākāh	tsidkāth	tsidkāthî	tsidkāth- chēm'		
ts'dākôth	tsidkôth	tsidkôthai	†		
mālcāh	mālcāth	mālcāthî	mālcāth- chēm'	<sup>3</sup> יָרְעָתַיִם	(sides)
m'lāchôth	mālchôth	mālchôthai	†	yārcā- thă'yim	
khěrpāh	khěrpāth	khěrpāthî	khěrpāth- chēm'	רִקְמַתַּיִם	(double embroi- dery)
kh*rāphôth	khěr'phôth	khěr'phô- thai	†	rikmā- thă'yim	
khōrbāh	khōrbāth	khōrbāthî	khōrbāth- chēm'		
kh*rābhôth	khōr'bhôth	khōr'bhô- thai	†		
yôně'kēth	yôně'kēth	yônăktî	yônăkt'- chēm'	מְצַלְתַּיִם	(cymbal)
yôn'kôth	yôn'kôth	yôn'kôthai	†	m'tsil- tă'yim	
gūlgō'lēth	gūlgōlēth	gūlgōltî	gūlgōlt'- chēm'	נְחֻשְׁתַּיִם	(double fetter)
gūlg'lôth	gūlg'lôth	gūlg'lôthai	†	n'khūsh- tă'yim	

DUAL CONSTR. <sup>1</sup> שִׁפְתַּיִם (siphthê).

<sup>2</sup> פְּאַתַּיִם (pă'athê).

<sup>3</sup> יָרְעָתַיִם (yārc'athê).

† The distinction between light and heavy suffixes ceases in the plural of feminine nouns.

B. TABLE OF IRREGULAR NOUNS.

Meaning.	1 Irreg. Noun.	Constr.	Plur.	Constr. Plural.	With suffixes.
Father	אָב ābh	ābh, *bhî	ābhôth		ābhî, ābhîv, *bhîchēm, &c.
Brother	אָח ākh	*khî	ākhîm		ākhâi, *khîchēm, &c.
Sister	אָחוֹת ākhôth		*khâyôth	ākhyôth	ākhyôthâi.
Man	אִישׁ îsh		îshîm		îshî, &c.
	אָנוּשׁ *nôsh		*nāshîm	ānshê	
Woman	אִשָּׁה ishshāh	ēshêth	nāshîm	n'shê	ishtî, &c.
Maid	אָמָה āmāh		*māhôth	āmhôth	
House	בַּיִת bāyîth	bêth	bāîm		bātêchēm, &c.
Son	בֵּן bēn	bēn-	bānîm	b'nê	b'nî, binchēm.
Daughter	בַּת bāth		bānôth	b'nôth	battî, &c.
Day	יוֹם yôm		yāmîm	y'mê	
Vessel	כֵּל c'li		cēlîm		cēlyî, cēly'chā.
Lion	אַרִּי *rî		*rāyîm		
Kid	גִּדִּי g'dî		g'dāyîm		
City	עִיר 'îr		'ārîm		
Water	מַיִם māyîm		māyîm	mê	
Mouth	פֶּה pēh	pî			pî (my~), pîchā, piv, &c.
Head	רֹאשׁ rōash		rāzshîm		

C. Shorter Paradigms of the Regular Verb.

	1. PERFECT.	2. INF. (const.)	3. IMPERAT.	4. IMPERF.	5. PART. act.	6. PART. pass.
1. Kal.	קָטַל kāṭāl	קָטֹל k'ṭōl	קָטַל k'ṭōl	יִקְטֹל yik'tōl	קָטֵל kōṭēl	קָטוּל kāṭūl
2. Niphal.	נִקְטַל nik'tāl	הִקְטִיל hikkātēl	הִקְטִיל hikkātēl	יִקְטִיל yikkātēl	מִקְטִיל m'kātēl	נִקְטָל nik'tāl
3. Piél.	קִטַּל kittēl	קָטַל kātēl	קָטַל kātēl	יִקְטִיל y'kātēl	מִקְטִיל m'kātēl	
4. Pual.	קֻטַּל kūttāl	קָטַל kūtāl	קָטַל kūtāl	יִקְטִיל y'kūtāl	מִקְטִיל m'kūtāl	מִקְטָל m'kūtāl
5. Hiphil.	הִקְטִיל hik'tīl	הִקְטִיל hāktīl	הִקְטִיל hāktēl	יִקְטִיל yāktīl	מִקְטִיל māktīl	
6. Hophal.	הֻקְטַל hōktāl	הֻקְטַל hōktāl	הֻקְטַל hōktāl	יֻקְטָל yōktāl	מֻקְטָל mōktāl	מֻקְטָל mōktāl
7. Hitpaēl.	הִתְקַטַּל hitkātēl	הִתְקַטַּל hitkātēl	הִתְקַטַּל hitkātēl	יִתְקַטַּל yithkātēl	מִתְקַטַּל mithkātēl	

## D. General Paradigms

(The forms with asterisks

	KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).
<b>1. PERFECT.</b>				
<i>Sing.</i> 1 <i>c.</i>	קָטַלְתִּי	נִקְטַלְתִּי	קִטַּלְתִּי	קִטַּלְתִּי
2 { <i>m.</i> <i>f.</i>	קָטַלְתָּ*	נִקְטַלְתָּ*	קִטַּלְתָּ*	קִטַּלְתָּ*
	קָטַלְתְּ	נִקְטַלְתְּ	קִטַּלְתְּ	קִטַּלְתְּ
3 { <i>m.</i> <i>f.</i>	קָטַלְתֶּם*	נִקְטַלְתֶּם*	קִטַּלְתֶּם*	קִטַּלְתֶּם*
	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן
<i>Plur.</i> 1 <i>c.</i>	קָטַלְנוּ	נִקְטַלְנוּ	קִטַּלְנוּ	קִטַּלְנוּ
2 { <i>m.</i> <i>f.</i>	קָטַלְתֶּם*	נִקְטַלְתֶּם*	קִטַּלְתֶּם*	קִטַּלְתֶּם*
	קָטַלְתֶּן	נִקְטַלְתֶּן	קִטַּלְתֶּן	קִטַּלְתֶּן
3 <i>c.</i>	קָטַלְוּ	נִקְטַלְוּ	קִטַּלְוּ	קִטַּלְוּ
<b>2. INF. (constr.)</b>	קָטַל*	הִקְטַל*	קִטַּל*	קִטַּל*
<i>INF. (absol.)</i>	קָטוּל*	(נִקְטַל)*	קָטַל*	קָטַל*
<b>3. IMP. <i>Sing. m.</i></b>	קָטַל*	הִקְטַל*	קִטַּל*	(none)
<i>f.</i>	קָטַלִּי*	הִקְטַלִּי*	קִטַּלִּי*	
<i>Plur. m.</i>	קָטַלוּ	הִקְטַלוּ	קִטַּלוּ	
<i>f.</i>	קָטַלְנָה*	הִקְטַלְנָה*	קִטַּלְנָה*	
<b>4. IMPERF. (FUT.)</b>				
<i>Sing.</i> 1 <i>c.</i>	אֶקְטַל	אֶקְטַל	אֶקְטַל	אֶקְטַל
2 { <i>m.</i> <i>f.</i>	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
	תִּקְטַלִּי*	תִּקְטַלִּי*	תִּקְטַלִּי*	תִּקְטַלִּי*
3 { <i>m.</i> <i>f.</i>	יִקְטַל*	יִקְטַל*	יִקְטַל*	יִקְטַל*
	תִּקְטַל	תִּקְטַל	תִּקְטַל	תִּקְטַל
<i>Plur.</i> 1 <i>c.</i>	נִקְטַל	נִקְטַל	נִקְטַל	נִקְטַל
2 { <i>m.</i> <i>f.</i>	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ	תִּקְטַלוּ
	תִּקְטַלְנָה	תִּקְטַלְנָה	תִּקְטַלְנָה*	תִּקְטַלְנָה
3 { <i>m.</i> <i>f.</i>	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ	יִקְטַלוּ
	תִּקְטַלְנָה*	תִּקְטַלְנָה*	תִּקְטַלְנָה*	תִּקְטַלְנָה*
<b>5. PTCP. act.</b> קָטַל*	<b>6. p.</b> קָטוּל*	נִקְטַל*	מִקְטַל*	מִקְטַל*

*of the Regular Verb.*

serve as models for the rest.)

I. PERFECT.	KAL (1).	NIPHAL (2).	PIËL (3).	PUAL (4).
<i>Sing.</i> 1 <i>c.</i>	kātāl'tí	niktāl'tí	kittāl'tí	küttāl'tí
2 { <i>m.</i>	kātāl'tā	niktāl'tā	kittāl'tā	küttāl'tā
{ <i>f.</i>	kātālt	niktālt	kittālt	küttālt
3 { <i>m.</i>	kātāl	niktāl	kittēl	küttāl
{ <i>f.</i>	kāt'lāh	nikt'lāh	kitt'lāh	kütt'lāh
<i>Plur.</i> 1 <i>c.</i>	kātāl'nū	niktāl'nū	kittāl'nū	küttāl'nū
2 { <i>m.</i>	k'tāltēm'	niktāltēm'	kittāltēm'	küttāltēm'
{ <i>f.</i>	k'tāltēn'	niktāltēn'	kittāltēn'	küttāltēn'
3 <i>c.</i>	kāt'lū	nikt'lū	kitt'lū	kütt'lū
2. INF. ( <i>constr.</i> )	k'tōl	hikkātēl	kättēl	küttāl
INF. ( <i>absol.</i> )	kātōl	{ hikkātōl } { niktōl }	kättōl	küttōl
3. IMP. <i>Sing. m.</i>	k'tōl	hikkātēl	kättēl	(none)
<i>f.</i>	kitlî	hikkāt'lî	kätt'lî	
<i>Plur. m.</i>	kitlū	hikkāt'lū	kätt'lū	
<i>f.</i>	k'tōl'nāh	hikkātēl'nāh	kättēl'nāh	
4. IMPERF. (FUT.)	ëktōl	ëkkātēl	*kättēl	*küttāl
<i>Sing.</i> 1 <i>c.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
2 { <i>m.</i>	tikt'lî	tikkāt'lî	t'kätt'lî	t'kütt'lî
{ <i>f.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
3 { <i>m.</i>	yiktōl	yikkātēl	y'kättēl	y'küttāl
{ <i>f.</i>	tiktōl	tikkātēl	t'kättēl	t'küttāl
<i>Plur.</i> 1 <i>c.</i>	niktōl	nikkātēl	n'kättēl	n'küttāl
2 { <i>m.</i>	tikt'lū	tikkāt'lū	t'kätt'lū	t'kütt'lū
{ <i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
3 { <i>m.</i>	yikt'lū	yikkāt'lū	y'kätt'lū	y'kütt'lū
{ <i>f.</i>	tiktōl'nāh	tikkātēl'nāh	t'kättēl'nāh	t'küttāl'nāh
5. PARTCP.	{ <i>act.</i> kōtēl } { <i>pass.</i> kātūl }	niktāl	m'kättēl	m'küttāl

i. PERFECT.	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<i>Sing.</i> 1 c.	הִקְטִילְתִּי	הִקְטִילְתִּי	הִתְקַטַּלְתִּי
2 { <i>m.</i>	הִקְטִילְתָּ*	הִקְטִילְתָּ*	הִתְקַטַּלְתָּ*
{ <i>f.</i>	הִקְטִילְתְּ	הִקְטִילְתְּ	הִתְקַטַּלְתְּ
3 { <i>m.</i>	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
{ <i>f.</i>	הִקְטִילָה*	הִקְטִילָה*	הִתְקַטַּלָה*
<i>Plur.</i> 1 c.	הִקְטִילְנוּ	הִקְטִילְנוּ	הִתְקַטַּלְנוּ
2 { <i>m.</i>	הִקְטִילְתֶּם	הִקְטִילְתֶּם	הִתְקַטַּלְתֶּם
{ <i>f.</i>	הִקְטִילְתֶּן	הִקְטִילְתֶּן	הִתְקַטַּלְתֶּן
3 c.	הִקְטִילוּ	הִקְטִילוּ	הִתְקַטַּלוּ
2. INF. ( <i>constr.</i> )	הִקְטִיל*	הִקְטִיל*	הִתְקַטַּל*
INF. ( <i>absol.</i> )	הִקְטִיל	הִקְטִיל	
3. IMP. <i>Sing.</i> m.	הִקְטִיל*		הִתְקַטַּל*
<i>f.</i>	הִקְטִילִי*	(none)	הִתְקַטַּלִּי*
<i>Plur.</i> m.	הִקְטִילוּ		הִתְקַטַּלוּ
<i>f.</i>	הִקְטִילְנָה*		הִתְקַטַּלְנָה*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶקְטִיל	אֶקְטִל	אֶתְקַטַּל
2 { <i>m.</i>	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
{ <i>f.</i>	תִּקְטִילִי*	תִּקְטִילִי*	תִּתְקַטַּלִּי*
3 { <i>m.</i>	יִקְטִיל*	יִקְטִל*	יִתְקַטַּל*
{ <i>f.</i>	תִּקְטִיל	תִּקְטִל	תִּתְקַטַּל
<i>Plur.</i> 1 c.	נִקְטִיל	נִקְטִל	נִתְקַטַּל
2 { <i>m.</i>	תִּקְטִילוּ	תִּקְטִלוּ	תִּתְקַטַּלוּ
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטִילְנָה	תִּתְקַטַּלְנָה
3 { <i>m.</i>	יִקְטִילוּ	יִקְטִלוּ	יִתְקַטַּלוּ*
{ <i>f.</i>	תִּקְטִילְנָה	תִּקְטִילְנָה*	תִּתְקַטַּלְנָה
5. PARTCP.	מִקְטִיל*	מִקְטִיל*	מִתְקַטַּל*

of the Regular Verb.

	HIPHIL (5).	HOPHAL (6).	HITHPAEL (7).
<b>1. PERFECT.</b>			
<i>Sing.</i> 1 c.	hiktäl'tî	höktäl'tî	hithkättäl'tî
2 { <i>m.</i>	hiktäl'tā	höktäl'tā	hithkättäl'tā
{ <i>f.</i>	hiktält	höktält	hithkättält
3 { <i>m.</i>	hiktîl	höktäl	hithkättël
{ <i>f.</i>	hiktî'lāh	hökt'lāh	hithkätt'lāh
<i>Plur.</i> 1 c.	hiktäl'nû	höktäl'nû	hithkättäl'nû
2 { <i>m.</i>	hiktältëm'	höktältëm'	hithkättältëm'
{ <i>f.</i>	hiktältën'	höktältën'	hithkättältën'
3 c.	hiktî'lû	hökt'lû	hithkätt'lû
<b>2. INF. (constr.)</b>	häktîl	höktäl	hithkättël
<b>INF. (absol.)</b>	häktël	höktël	
<b>3. IMP. <i>Sing. m.</i></b>	häktël	(none)	hithkättël
<i>f.</i>	häktî'lî		hithkätt'lî
<i>Plur. m.</i>	häktî'lû		hithkätt'lû
<i>f.</i>	häktël'nāh		hithkättël'nāh
<b>4. IMPERF. (FUT.)</b>	äktîl		öktäl
<i>Sing.</i> 1 c.	täktîl	töktäl	tithkättël
2 { <i>m.</i>	täktî'lî	tökt'lî	tithkätt'lî
{ <i>f.</i>	täktîl	töktäl	tithkättël
3 { <i>m.</i>	yäktîl	yöktäl	yithkättël
{ <i>f.</i>	täktîl	töktäl	tithkättël
<i>Plur.</i> 1 c.	näktîl	nöktäl	nithkättël
2 { <i>m.</i>	täktî'lû	tökt'lû	tithkätt'lû
{ <i>f.</i>	täktël'nāh	töktäl'nāh	tithkättël'nāh
3 { <i>m.</i>	yäktî'lû	yökt'lû	yithkätt'lû
{ <i>f.</i>	täktël'nāh	töktäl'nāh	tithkättël'nāh
<b>5. PARTCP.</b>	mäktîl	möktäl	mithkättël

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
<b>1. PERFECT.</b>				
<i>Sing.</i> 1 c.	עָמַדְתִּי	נִעְמַדְתִּי	הֶעַמַדְתִּי	הֶעַמַדְתִּי
2 {m.	עָמַדְתָּ	נִעְמַדְתָּ	הֶעַמַדְתָּ	הֶעַמַדְתָּ
{f.	עָמַדְתְּ	נִעְמַדְתְּ	הֶעַמַדְתְּ	הֶעַמַדְתְּ
3 {m.	עָמַד	נִעְמַד*	הֶעַמַד*	הֶעַמַד*
{f.	עָמְדָה	נִעְמְדָה*	הֶעַמְדָה	הֶעַמְדָה*
<i>Plur.</i> 1 c.	עָמַדְנוּ	נִעְמַדְנוּ	הֶעַמַדְנוּ	הֶעַמַדְנוּ
2 {m.	עָמַדְתֶּם*	נִעְמַדְתֶּם	הֶעַמַדְתֶּם	הֶעַמַדְתֶּם
{f.	עָמַדְתֶּן*	נִעְמַדְתֶּן	הֶעַמַדְתֶּן	הֶעַמַדְתֶּן
3 c.	עָמְדוּ	נִעְמְדוּ	הֶעַמְדוּ	הֶעַמְדוּ
<b>2. INF. (constr.)</b>	עֹמֵד*	הֵעֵמֵד*	הַעֲמִיד*	הַעֲמִיד
<i>INF. (absol.)</i>	עָמוּד	נִעְמוּד*	הַעֲמִיד*	
<b>3. IMP. <i>Sing.</i> m.</b>	עֹמֵד*	הֵעֵמֵד*	הַעֲמִיד*	
f.	עֹמְדִי	הֵעֵמְדִי	הַעֲמִידִי	(none)
<i>Plur.</i> m.	עֹמְדוּ	הֵעֵמְדוּ	הַעֲמִידוּ	
f.	עֹמְדֵנָה*	הֵעֵמְדֵנָה	הַעֲמִידֵנָה	
<b>4. IMPERF. (FUT.)</b>				
<i>Sing.</i> 1 c.	אֶעֱמֹד*	אֵעֱמֹד	אֶעֱמִיד	אֶעֱמִיד
2 {m.	תֵּעֱמֹד	תֵּעֱמֹד	תֵּעֱמִיד	תֵּעֱמִיד
{f.	תֵּעֱמְדִי*	תֵּעֱמְדִי	תֵּעֱמִידִי	תֵּעֱמְדִי*
3 {m.	יֵעֱמֹד*	יֵעֱמֹד*	יֵעֱמִיד*	יֵעֱמֹד*
{f.	תֵּעֱמֹד	תֵּעֱמֹד	תֵּעֱמִיד	תֵּעֱמֹד
<i>Plur.</i> 1 c.	נִעְמֹד	נִעְמֹד	נִעְמִיד	נִעְמֹד
2 {m.	תֵּעֱמְדוּ	תֵּעֱמְדוּ	תֵּעֱמִידוּ	תֵּעֱמְדוּ
{f.	תֵּעֱמְדֵנָה	תֵּעֱמְדֵנָה	תֵּעֱמִידֵנָה	תֵּעֱמְדֵנָה
3 {m.	יֵעֱמְדוּ*	יֵעֱמְדוּ	יֵעֱמִידוּ	יֵעֱמְדוּ*
{f.	תֵּעֱמְדֵנָה	תֵּעֱמְדֵנָה	תֵּעֱמִידֵנָה	תֵּעֱמְדֵנָה
<b>PARTCP. act.</b> עֹמֵד <i>pass.</i> עָמוּד		נִעְמֵד*	מַעֲמִיד*	מַעֲמִיד*



KAL.	NIPHAL.	PIËL.	PUAL.	HITHPAËL.
שָׁחַטְתִּי	נִשְׁחַטְתִּי	בִּירְכַתִּי	בִּירְכַתִּי	הִתְבָּרַכְתִּי
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתָּ	בִּירְכַתָּ	הִתְבָּרַכְתָּ
שָׁחַטְתָּ	נִשְׁחַטְתָּ	בִּירְכַתָּ	בִּירְכַתָּ	הִתְבָּרַכְתָּ
שָׁחַט	נִשְׁחַט	בִּירָךְ*	בִּירָךְ*	הִתְבָּרַךְ*
שָׁחַטָה*	נִשְׁחַטָה*	בִּירְכָה	בִּירְכָה	הִתְבָּרְכָה
שָׁחַטְנוּ	נִשְׁחַטְנוּ	בִּירְכָנוּ	בִּירְכָנוּ	הִתְבָּרְכָנוּ
שָׁחַטְתֶּם	נִשְׁחַטְתֶּם	בִּירְכַתֶּם	בִּירְכַתֶּם	הִתְבָּרַכְתֶּם
שָׁחַטְתֶּן	נִשְׁחַטְתֶּן	בִּירְכַתֶּן	בִּירְכַתֶּן	הִתְבָּרַכְתֶּן
שָׁחַטוּ*	נִשְׁחַטוּ*	בִּירְכוּ	בִּירְכוּ	הִתְבָּרוּ
שָׁחַט	הִשְׁחַט	בִּירָךְ*	בִּירָךְ*	הִתְבָּרַךְ*
שָׁחַטְתָּ	הִשְׁחַטְתָּ	בִּירְכָךְ*		
שָׁחַט*	הִשְׁחַט	בִּירָךְ*		הִתְבָּרַךְ*
שָׁחַטְתִּי*	הִשְׁחַטְתִּי*	בִּירְכִי*	(none)	הִתְבָּרַכִּי
שָׁחַטוּ	הִשְׁחַטוּ	בִּירְכוּ		הִתְבָּרוּ
שָׁחַטְנָה	הִשְׁחַטְנָה	בִּירְכַנָּה		הִתְבָּרַכַּנָּה
אֶשְׁחַט	אֶשְׁחַט	אֶבְרַךְ	אֶבְרַךְ	אֶתְבָּרַךְ
תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
תִּשְׁחַט*	תִּשְׁחַטְתִּי*	תִּבְרַכִּי	תִּבְרַכִּי	תִּתְבָּרַכִּי
יִשְׁחַט*	יִשְׁחַט	יִבְרַךְ*	יִבְרַךְ*	יִתְבָּרַךְ*
תִּשְׁחַט	תִּשְׁחַט	תִּבְרַךְ	תִּבְרַךְ	תִּתְבָּרַךְ
נִשְׁחַט	נִשְׁחַט	נִבְרַךְ	נִבְרַךְ	נִתְבָּרַךְ
תִּשְׁחַטוּ	תִּשְׁחַטוּ	תִּבְרַכוּ	תִּבְרַכוּ	תִּתְבָּרוּ
תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכַּנָּה	תִּבְרַכַּנָּה	תִּתְבָּרַכַּנָּה
יִשְׁחַטוּ	יִשְׁחַטוּ	יִבְרְכוּ	יִבְרְכוּ	יִתְבָּרוּ
תִּשְׁחַטְנָה	תִּשְׁחַטְנָה	תִּבְרַכַּנָּה	תִּבְרַכַּנָּה	תִּתְבָּרַכַּנָּה
שָׁחַט p.	נִשְׁחַט	מִבְרַךְ*	מִבְרַךְ*	מִתְבָּרַךְ*

	KAL.	NIPHAL.	PIËL.
1. PERFECT.			
<i>Sing.</i> 1 <i>c.</i>	שָׁלַחְתִּי	נִשְׁלַחְתִּי	שָׁלַחְתִּי
2 { <i>m.</i>	שָׁלַחְתָּ	נִשְׁלַחְתָּ	שָׁלַחְתָּ
{ <i>f.</i>	שָׁלַחְתְּ*	נִשְׁלַחְתְּ*	שָׁלַחְתְּ*
3 { <i>m.</i>	שָׁלַח	נִשְׁלַח	שָׁלַח*
{ <i>f.</i>	שָׁלַחַה	נִשְׁלַחַה	שָׁלַחַה
<i>Plur.</i> 1 <i>c.</i>	שָׁלַחְנוּ	נִשְׁלַחְנוּ	שָׁלַחְנוּ
2 { <i>m.</i>	שָׁלַחְתֶּם	נִשְׁלַחְתֶּם	שָׁלַחְתֶּם
{ <i>f.</i>	שָׁלַחְתֶּן	נִשְׁלַחְתֶּן	שָׁלַחְתֶּן
3 <i>c.</i>	שָׁלַחוּ	נִשְׁלַחוּ	שָׁלַחוּ
2. INF. ( <i>constr.</i> )	שָׁלַח*	הִשְׁלַח*	שָׁלַח*
INF. ( <i>absol.</i> )	שָׁלוּח*	נִשְׁלַח*	שָׁלַח*
3. IMP. <i>Sing. m.</i>	שָׁלַח*	הִשְׁלַח*	שָׁלַח*
<i>f.</i>	שָׁלַחִי	הִשְׁלַחִי	שָׁלַחִי
<i>Plur. m.</i>	שָׁלַחוּ	הִשְׁלַחוּ	שָׁלַחוּ
<i>f.</i>	שָׁלַחְנָה*	הִשְׁלַחְנָה	שָׁלַחְנָה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 <i>c.</i>	אֶשְׁלַח	אֶשְׁלַח	אֶשְׁלַח
2 { <i>m.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
{ <i>f.</i>	תִּשְׁלַחִי	תִּשְׁלַחִי	תִּשְׁלַחִי
3 { <i>m.</i>	יִשְׁלַח*	יִשְׁלַח*	יִשְׁלַח*
{ <i>f.</i>	תִּשְׁלַח	תִּשְׁלַח	תִּשְׁלַח
<i>Plur.</i> 1 <i>c.</i>	נִשְׁלַח	נִשְׁלַח	נִשְׁלַח
2 { <i>m.</i>	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ
{ <i>f.</i>	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה
3 { <i>m.</i>	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ
{ <i>f.</i>	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה*
PARTCP. act. שָׁלַח*	שָׁלוּח*	נִשְׁלַח	כֹּשֵׁלַח*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
שְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁלַחְתִּי	הִשְׁתַּלַּחְתִּי
שְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁלַחְתָּ	הִשְׁתַּלַּחְתָּ
שְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁלַחְתָּ*	הִשְׁתַּלַּחְתָּ*
שְׁלַח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
שְׁלַחָה	הִשְׁלִיחָה	הִשְׁלַחָה	הִשְׁתַּלַּחָה
שְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁלַחְנוּ	הִשְׁתַּלַּחְנוּ
שְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁלַחְתֶּם	הִשְׁתַּלַּחְתֶּם
שְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁלַחְתֶּן	הִשְׁתַּלַּחְתֶּן
שְׁלַחוּ	הִשְׁלִיחוּ	הִשְׁלַחוּ	הִשְׁתַּלַּחוּ
שְׁלַח	הִשְׁלִיחַ*	הִשְׁלַח	הִשְׁתַּלַּח*
	הִשְׁלִיחַ*		
	הִשְׁלַח*		הִשְׁתַּלַּח*
(none)	הִשְׁלִיחַ	(none)	הִשְׁתַּלַּח
	הִשְׁלִיחוּ		הִשְׁתַּלַּחוּ
	הִשְׁלַחָה		הִשְׁתַּלַּחָה*
אֶשְׁלַח	אֶשְׁלִיחַ	אֶשְׁלַח	אֶשְׁתַּלַּח
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
תִּשְׁלַחְי	תִּשְׁלַחְי	תִּשְׁלַחְי	תִּשְׁתַּלַּחְי
יִשְׁלַח	יִשְׁלִיחַ*	יִשְׁלַח	יִשְׁתַּלַּח*
תִּשְׁלַח	תִּשְׁלִיחַ	תִּשְׁלַח	תִּשְׁתַּלַּח
נִשְׁלַח	נִשְׁלִיחַ	נִשְׁלַח	נִשְׁתַּלַּח
תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁלַחוּ	תִּשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה
יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁלַחוּ	יִשְׁתַּלַּחוּ
תִּשְׁלַחְנָה	תִּשְׁלַחְנָה*	תִּשְׁלַחְנָה	תִּשְׁתַּלַּחְנָה*
כִּשְׁלַח	כִּשְׁלִיחַ*	כִּשְׁלַח	כִּשְׁתַּלַּח*

	KAL.		NIPHAL.
1. PERFECT.			
Sing. 1 c.	סָבֹתִי		נִסְבֹּתִי
2 { m.	סָבֹתָ*		נִסְבֹּתָ*
{ f.	סָבֹת		נִסְבֹּת
3 { m.	סָב*		נָסַב*
{ f.	סָבָה*		נָסַבָה*
Plur. 1 c.	סָבֹנוּ		נִסְבֹּנוּ
2 { m.	סָבֹתֶם		נִסְבֹּתֶם
{ f.	סָבֹתֵן		נִסְבֹּתֵן
3 c.	סָבוּ		נָסְבוּ
2. INF. (constr.)	סָב*		הִסָּב*
INF. (absol.)	סָבוּב		הִסָּבוּב*
3. IMP. Sing. m.	סָב*		הִסָּב*
f.	סָבִי*		הִסָּבִי*
Plur. m.	סָבוּ		הִסָּבוּ
f.	סָבִינָה*		הִסָּבִינָה*
4. IMPERF. (FUT.)			
Sing. 1 c.	אֶסֵּב	אֶסָּב	אֶסָּב
2 { m.	תִּסָּב	תִּסָּב	תִּסָּב
{ f.	תִּסָּבִי*	תִּסָּבִי*	תִּסָּבִי*
3 { m.	יִסָּב*	יִסָּב*	יִסָּב
{ f.	תִּסָּב	תִּסָּב	תִּסָּב
Plur. 1 c.	נִסָּב	נִסָּב	נִסָּב
2 { m.	תִּסָּבוּ	תִּסָּבוּ	תִּסָּבוּ
{ f.	תִּסָּבִינָה*	תִּסָּבִינָה*	תִּסָּבִינָה*
3 { m.	יִסָּבוּ	יִסָּבוּ	יִסָּבוּ
{ f.	תִּסָּבִינָה*	תִּסָּבִינָה*	תִּסָּבִינָה*
PARTCP. act.	סָוֵב	סָוֵב	נָסַב*
pass.	סָבוּב	סָבוּב	

HIPHIL.	HOPHAL.	POËL.	POAL.
הִסְבֹּתִי	הוֹסְבֹתִי	סוֹבְבְתִי	סוֹבְבְתִי
*הִסְבֹּתָ	*הוֹסְבֹתָ	סוֹבְבֶתָ	סוֹבְבֶתָ
הִסְבֹּתִי	הוֹסְבֹתִי	סוֹבְבֶתָ	סוֹבְבֶתָ
*הִסְבֵּב	*הוֹסְבֵּב	*סוֹבֵּב	*סוֹבֵּב
*הִסְבֵּבָה	*הוֹסְבֵּבָה	סוֹבְבָה	סוֹבְבָה
הִסְבֵּבֵנוּ	הוֹסְבֵּבֵנוּ	סוֹבְבֵנוּ	סוֹבְבֵנוּ
הִסְבִּיתֶם	הוֹסְבִיתֶם	סוֹבְבִיתֶם	סוֹבְבִיתֶם
הִסְבִּיתֶן	הוֹסְבִיתֶן	סוֹבְבִיתֶן	סוֹבְבִיתֶן
הִסְבִּי	הוֹסְבִי	סוֹבְבִי	סוֹבְבִי
*הִסְבֵּב			
הִסְבֵּב	*הוֹסְבֵּב	סוֹבֵּב	סוֹבֵּב
*הִסְבֵּב		סוֹבֵּב	
*הִסְבִּי	(none)	סוֹבְבִי	(none)
הִסְבִּי		סוֹבְבִי	
*הִסְבִּינָה		סוֹבְבִינָה	
אָסַב	אוֹסַב	אֲסוֹבֵב	אֲסוֹבֵב
תָּסַב	תּוֹסַב	תִּסְבֵּב	תִּסְבֵּב
*תָּסַבְנִי	*תּוֹסַבְנִי	תִּסְבְּבִי	תִּסְבְּבִי
יִסַּב * (יִסַּב)	יּוֹסַב * (יּוֹסַב)	יִסְבֵּב	יִסְבֵּב
תָּסַב	תּוֹסַב	תִּסְבֵּב	תִּסְבֵּב
נָסַב	נוֹסַב	נִסְבֵּב	נִסְבֵּב
תָּסַבְנִי	תּוֹסַבְנִי	תִּסְבְּבִי	תִּסְבְּבִי
תִּסְבְּבִינָה	תּוֹסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה
יִסְבֵּב	יּוֹסְבֵּב	יִסְבְּבוּ	יִסְבְּבוּ
*תִּסְבְּבִינָה	*תּוֹסְבְּבִינָה	תִּסְבְּבִינָה	תִּסְבְּבִינָה
*יִמַּסַּב	*מוֹסַּב	מִסְבֵּב	מִסְבֵּב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
<b>1. PERFECT.</b>				
<i>Sing.</i> 1 c.		נִפְּשֵׁתִי	הִפְּשֵׁתִי	הִפְּשֵׁתִי
2 {m.	(regular)	נִפְּשֵׁתָ	הִפְּשֵׁתָ	הִפְּשֵׁתָ
{f.		נִפְּשֵׁתְ	הִפְּשֵׁתְ	הִפְּשֵׁתְ
3 {m.		נִפְּשׂוּ	הִפְּשִׁי*	הִפְּשִׁי*
{f.		נִפְּשָׁה	הִפְּשָׁה	הִפְּשָׁה
<i>Plur.</i> 1 c.		נִפְּשֵׁנוּ	הִפְּשֵׁנוּ	הִפְּשֵׁנוּ
2 {m.		נִפְּשֵׁתֶם	הִפְּשֵׁתֶם	הִפְּשֵׁתֶם
{f.		נִפְּשֵׁתֶן	הִפְּשֵׁתֶן	הִפְּשֵׁתֶן
3 c.		נִפְּשׂוּ	הִפְּשׂוּ	הִפְּשׂוּ
<b>2. INF. (constr.)</b>	נִפְּשֵׁת*	הִנְפֹּשׂ	הִנְפִּישׁ*	הִנְפֹּשׂ*
<b>INF. (absol.)</b>	נִפְּשׂוּ	הִנְפֹּשׂוּ	הִנְפִּישׁ*	
<b>3. IMP. <i>Sing.</i> m.</b>	נִפְּשׂ*	הִנְפֹּשׂ	הִנְפִּישׁ*	
f.	נִפְּשִׁי	הִנְפֹּשִׁי	הִנְפִּישִׁי	(none)
<i>Plur.</i> m.	נִפְּשׂוּ	הִנְפֹּשׂוּ	הִנְפִּישׂוּ	
f.	נִפְּשְׁנָה	הִנְפֹּשְׁנָה	הִנְפִּישְׁנָה	
<b>4. IMPERF. (FUT.)</b>				
<i>Sing.</i> 1 c.	אֶנְפֹּשׂ		אֶנְפִּישׁ	אֶנְפֹּשׂ
2 {m.	תִּנְפֹּשׂ		תִּנְפִּישׁ	תִּנְפֹּשׂ
{f.	תִּנְפֹּשִׁי		תִּנְפִּישִׁי	תִּנְפֹּשִׁי
3 {m.	יִנְפֹּשׂ*	יִנְפֹּשׂ	יִנְפִּישׁ*	יִנְפֹּשׂ*
{f.	תִּנְפֹּשׂ	(regular)	תִּנְפִּישׁ	תִּנְפֹּשׂ
<i>Plur.</i> 1 c.	נִפְּשׂוּ		נִפְּשִׁישׁ	נִפְּשׂוּ
2 {m.	תִּנְפֹּשׂוּ		תִּנְפִּישׂוּ	תִּנְפֹּשׂוּ
{f.	תִּנְפֹּשְׁנָה		תִּנְפִּישְׁנָה	תִּנְפֹּשְׁנָה
3 {m.	יִנְפֹּשׂוּ		יִנְפִּישׂוּ	יִנְפֹּשׂוּ
{f.	תִּנְפֹּשְׁנָה		תִּנְפִּישְׁנָה	תִּנְפֹּשְׁנָה
<b>PARTCP. act.</b> נִפְּשׂוּ <b>pass.</b> נִפְּשׂוּ		נִפְּשׂוּ*	נִפְּשִׁישׁ*	נִפְּשׂוּ*

KAL.	NIPHAL.	HIPHIL.	HOPHAL.
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אָכַל

נֶאֱכַל\*

הֵאָכִיל\*

הֵאָכַל\*

Like the Verb *Pe Guttural*, in Paradigm, p. 14.

אָכַל* אָכַל	הֵאָכַל הֵאָכַל	הֵאָכִיל	הֵאָכַל
אָכַל* אָכַלְי אָכַלוּ אֶכְלֶנָּה	הֵאָכַל  ETC.	הֵאָכִיל  ETC.	(none)
אָכַל* תֵּאָכַל תֵּאָכַלְי יֵאָכַל* תֵּאָכַל נֶאֱכַל תֵּאָכַלוּ תֵּאָכְלֶנָּה יֵאָכְלוּ תֵּאָכְלֶנָּה	יֵאָכַל*  ETC.	יֵאָכִיל*  ETC.	יֵאָכַל*  ETC.
act. אָכַל pass. אָכַלוּ	נֶאֱכַל	מֵאָכִיל	מֵאָכַל

	KAL.		NIPHAL.
1. PERFECT.			
<i>Sing.</i> 1 c.			נִשְׁבַּתִּי
2 { <i>m.</i>			נִשְׁבַּתְּ
{ <i>f.</i>			נִשְׁבַּתְּ
3 { <i>m.</i>	יָשַׁב		נִשְׁבַּב*
{ <i>f.</i>			
	(regular)		נִשְׁבָּה
<i>Plur.</i> 1 c.			נִשְׁבַּנּוּ
2 { <i>m.</i>			נִשְׁבַּתְּם
{ <i>f.</i>			נִשְׁבַּתְּןָו
3 c.			נִשְׁבּוּ
2. INF. ( <i>constr.</i> )	יֹסֵד, *שָׁבַת		*הוֹשִׁיב
INF. ( <i>absol.</i> )	יָשׁוּב		
3. IMP. <i>Sing. m.</i>	שִׁב*      יִרְשׁ*		*הוֹשִׁיב
<i>f.</i>	שְׁבִי	יִרְשִׁי	הוֹשִׁיבִי
<i>Plur. m.</i>	שְׁבוּ	יִרְשׁוּ	הוֹשִׁיבוּ
<i>f.</i>	שְׁבַנְה	יִרְשַׁנְה	הוֹשִׁיבְנָה
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֵשֵׁב	אִירֶשׁ	*אֵוֹשִׁיב
2 { <i>m.</i>	תֵּשֵׁב	תִּירֶשׁ	תֵּוֹשִׁיב
{ <i>f.</i>	תֵּשְׁבִי	תִּירְשִׁי	תֵּוֹשְׁבִי
3 { <i>m.</i>	*יֵשֵׁב	*יִירֶשׁ	*יֵוֹשֵׁב
{ <i>f.</i>	תֵּשֵׁב	תִּירֶשׁ	תֵּוֹשֵׁב
<i>Plur.</i> 1 c.	נֵשֵׁב	נִירֶשׁ	נֵוֹשֵׁב
2 { <i>m.</i>	תֵּשְׁבוּ	תִּירְשׁוּ	תֵּוֹשְׁבוּ
{ <i>f.</i>	תֵּשְׁבַנְה	תִּירְשַׁנְה	תֵּוֹשְׁבַנְה
3 { <i>m.</i>	יֵשְׁבוּ	יִירְשׁוּ	יֵוֹשְׁבוּ
{ <i>f.</i>	תֵּשְׁבַנְה	תִּירְשַׁנְה	תֵּוֹשְׁבַנְה
PARTCP. <i>act.</i> יֹשֵׁב	<i>pass.</i> יָשׁוּב		*נֹשֵׁב



Paradigms.

VERB properly PE YOD, פִּי (y).

HIPHIL.	HOPHAL.	KAL.	HIPHIL.
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
הוֹשִׁיבְתָּ	הוֹשִׁיבְתָּ		הִיטְבֹתָ
הוֹשִׁיבְתִי	הוֹשִׁיבְתִי		הִיטְבֹתִי
*הוֹשִׁיב	*הוֹשִׁיב	יֻטַּב	*הִיטִיב
הוֹשִׁיבָה	הוֹשִׁיבָה	(regular)	הִיטְבִיבָה
הוֹשִׁיבְנוּ	הוֹשִׁיבְנוּ		הִיטְבִיבְנוּ
הוֹשִׁיבְתֶם	הוֹשִׁיבְתֶם		הִיטְבִיבְתֶם
הוֹשִׁיבְתֶן	הוֹשִׁיבְתֶן		הִיטְבִיבְתֶן
הוֹשִׁיבוּ	הוֹשִׁיבוּ		הִיטְבִיבוּ
*הוֹשִׁיב	*הוֹשִׁיב	יֻטַּב	*הִיטִיב
*הוֹשִׁיב, הוֹשִׁיב		יֻטַּב	*הִיטִיב
*הוֹשִׁיב		יֻטַּב	*הִיטִיב
הוֹשִׁיבִי	(none)	יֻטְבִי	הִיטְבִיבִי
הוֹשִׁיבוּ		יֻטְבוּ	הִיטְבִיבוּ
הוֹשִׁיבְנָה		יֻטְבְּנָה	הִיטְבִיבְנָה
אוֹשִׁיב	אוֹשִׁיב	אֵיטַב	אֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטַב	תֵּיטִיב
תוֹשִׁיבִי	תוֹשִׁיבִי	תֵּיטְבִי	תֵּיטְבִיבִי
*וּשִׁיב	*וּשִׁיב	*יֵיטַב	*יֵיטִיב
תוֹשִׁיב	תוֹשִׁיב	תֵּיטַב	תֵּיטִיב
נוֹשִׁיב	נוֹשִׁיב	נֵיטַב	נֵיטִיב
תוֹשִׁיבוּ	תוֹשִׁיבוּ	תֵּיטְבוּ	תֵּיטְבִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְּנָה	תֵּיטְבִיבְנָה
יוֹשִׁיבוּ	יוֹשִׁיבוּ	יֵיטְבוּ	יֵיטְבִיבוּ
תוֹשִׁיבְנָה	תוֹשִׁיבְנָה	תֵּיטְבְּנָה	תֵּיטְבִיבְנָה
*כוֹשִׁיב	*כוֹשִׁיב	a. יֻטַּב p. יֻטַּב	כוֹיטִיב

	KAL.	NIPHAL.	HIPHIL.	HOPHAL.
<b>1. PERFECT.</b>				
<i>Sing.</i> 1 <i>c.</i>	קָמַתִּי	נִקְוֵמוֹתִי	הִקְיֵמוֹתִי	הוּקְמָתִי
2 { <i>m.</i>	קָמַתָּ*	נִקְוֵמוֹתָ*	הִקְיֵמוֹתָ*	הוּקְמַתָּ*
	קָמַתְּ	נִקְוֵמוֹת	הִקְיֵמוֹת	הוּקְמַתְּ
3 { <i>m.</i>	קָם*	נִקְוֵמוֹם*	הִקְיֵמוֹם*	הוּקְמוֹם*
	קָמָה*	נִקְוֵמוֹהַ*	הִקְיֵמוֹהַ*	הוּקְמוֹהַ*
2 { <i>f.</i>	קָמַתְּ	נִקְוֵמוֹת	הִקְיֵמוֹת	הוּקְמַתְּ
	קָמַתְּ	נִקְוֵמוֹת	הִקְיֵמוֹת	הוּקְמַתְּ
<i>Plur.</i> 1 <i>c.</i>	קָמְנוּ	נִקְוֵמוֹנוּ	הִקְיֵמוֹנוּ	הוּקְמָנוּ
2 { <i>m.</i>	קָמַתֶּם	נִקְוֵמוֹתֶם	הִקְיֵמוֹתֶם	הוּקְמַתֶּם
	קָמַתְּוּ	נִקְוֵמוֹתְוּ	הִקְיֵמוֹתְוּ	הוּקְמַתְּוּ
3 { <i>f.</i>	קָמַתְּוּ	נִקְוֵמוֹתְוּ	הִקְיֵמוֹתְוּ	הוּקְמַתְּוּ
	קָמוּ	נִקְוֵמוּ	הִקְיֵמוּ	הוּקְמוּ
2 <i>c.</i>	קָמוּ	נִקְוֵמוּ	הִקְיֵמוּ	הוּקְמוּ
<b>2. INF. (constr.)</b>				
INF. (absol.)				
	קוּם*	הִקּוּם*	הִקְיֵם*	הוּקְמוּ*
	קוּם*	הִקּוּם*	הִקְיֵם, הִקְיֵם*	הוּקְמוּ*
<b>3. IMP. Sing. m.</b>				
	קוּם*	הִקּוּם*	הִקְיֵם*	
<i>f.</i>	קוּמִי*	הִקּוּמִי*	הִקְיֵמִי*	(none)
<i>Plur. m.</i>	קוּמוּ	הִקּוּמוּ	הִקְיֵמוּ	
<i>f.</i>	קוּמְנָה*	הִקּוּמְנָה	הִקְיֵמְנָה	
<b>4. IMPERF. (FUT.)</b>				
<i>Sing.</i> 1 <i>c.</i>				
	אֶקוּם	אֶקּוּם	אֶקְיֵם	אֶוּקְמוּ
2 { <i>m.</i>	תִּקְוּם	תִּקּוּם	תִּקְיֵם	תִּוּקְמוּ
	תִּקְוֵמוּ*	תִּקְוֵמוּ*	תִּקְיֵמִי	תִּוּקְמוּ
3 { <i>m.</i>	יִקּוּם*	יִקּוּם*	יִקְיֵם*	יִוּקְמוּ*
	תִּקְוּם	תִּקּוּם	תִּקְיֵם	תִּוּקְמוּ
2 { <i>f.</i>	תִּקְוּם	תִּקּוּם	תִּקְיֵם	תִּוּקְמוּ
	תִּקְוּם	תִּקּוּם	תִּקְיֵם	תִּוּקְמוּ
<i>Plur.</i> 1 <i>c.</i>	נִקְוּם	נִקּוּם	נִקְיֵם	נִוּקְמוּ
2 { <i>m.</i>	תִּקְוֵמוּ	תִּקְוֵמוּ	תִּקְיֵמוּ	תִּוּקְמוּ
	תִּקְוֵמֵינָה	תִּקְוֵמֵינָה	תִּקְיֵמֵינָה	תִּוּקְמוּ
3 { <i>m.</i>	יִקְוֵמוּ	יִקְוֵמוּ	יִקְיֵמוּ	יִוּקְמוּ
	תִּקְוֵמֵינָה*	תִּקְוֵמֵינָה	תִּקְיֵמֵינָה*	תִּוּקְמוּ
<b>PARTCP. act. קָם* pass. קוּם*</b>				
	קָם*	נִקּוּם*	מִקְיֵם*	מוּקְמוּ*

Paradigms.

VERB AYIN YOD, עֵי (v).

PILEL.	PULAL.	KAL.		NIPHAL.
קוֹמְמִי	קוֹמְמֵי	בִּנְתִי	בִּינּוֹתִי	נְבוֹנּוֹתִי
קוֹמְמֹת	קוֹמְמֹת	בִּנְתָּ*	בִּינּוֹת*	נְבוֹנּוֹת
קוֹמְמֹת	קוֹמְמֹת	בִּנְתֹּ	בִּינּוֹת	נְבוֹנּוֹת
קוֹמִים*	קוֹמִים	בְּנֹ*	בִּינֹ*	נְבוֹנֹ*
קוֹמְמָה	קוֹמְמָה	בִּנְתָּה*	בִּינּוֹתָ*	נְבוֹנּוֹתָ
קוֹמְמָנוּ	קוֹמְמָנוּ	בִּנּוּ	בִּינּוּ	נְבוֹנּוּ
קוֹמְמֹתֶם	קוֹמְמֹתֶם	בִּנְתֶם	בִּינּוֹתֶם	נְבוֹנּוֹתֶם
קוֹמְמֹתֵי	קוֹמְמֹתֵי	בִּנְתֵי	בִּינּוֹתֵי	נְבוֹנּוֹתֵי
קוֹמְמוֹ	קוֹמְמוֹ	בִּנּוּ	בִּינּוּ	נְבוֹנּוּ
קוֹמִים	קוֹמִים	בִּינֹ*	בְּנֹ*	הַבּוֹן
				הַבּוֹן
קוֹמִים		בִּינֹ*		הַבּוֹן
קוֹמְמִי	(none)	בִּינִי		as הַקּוֹם
קוֹמְמוֹ		בִּינּוּ		
קוֹמְמָנָה		—		
אֶקוּמִים	אֶקוּמִים	אֶבִּין		
תִּקְוִים	תִּקְוִים	תִּבִּין		
תִּקְוִמִי	תִּקְוִמִי	תִּבְיִי		
יְקוּמִים	יְקוּמִים	יִבְיִ*		יְבוֹן
תִּקְוִים	תִּקְוִים	תִּבִּין		as יְקוּם
נְקוּמִים	נְקוּמִים	נִבְיִן		
תִּקְוִמוֹ	תִּקְוִמוֹ	תִּבְיִנוּ		
תִּקְוִימְנָה	תִּקְוִימְנָה	תִּבְיִנְנָה		
יְקוּמְמוֹ	יְקוּמְמוֹ	יִבְיִנוּ		
תִּקְוִימְנָה	תִּקְוִימְנָה	תִּבְיִנְנָה*		
מְקוּמִים	מְקוּמִים	act. בְּנֹ*	pass. בּוֹן*	נְבוֹן

	KAL.	NIPHAL.	PIĒL.
1. PERFECT.			
<i>Sing.</i> 1 c.	מִצַּאתִי	נִמְצַאתִי	מִצַּאתִי
2 { <i>m.</i>	מִצַּאתְךָ	נִמְצַאתְךָ*	מִצַּאתְךָ*
{ <i>f.</i>	מִצַּאתְךָ	נִמְצַאתְךָ	מִצַּאתְךָ
3 { <i>m.</i>	מִצַּעַא*	נִמְצַעַא*	מִצַּעַא
{ <i>f.</i>	מִצַּעַה	נִמְצַעַה	מִצַּעַה
<i>Plur.</i> 1 c.	מִצַּעַנִּי	נִמְצַעַנִּי	מִצַּעַנִּי
2 { <i>m.</i>	מִצַּעַתֶּם	נִמְצַעַתֶּם	מִצַּעַתֶּם
{ <i>f.</i>	מִצַּעַתֶּן	נִמְצַעַתֶּן	מִצַּעַתֶּן
3 c.	מִצַּעֲוֵי	נִמְצַעֲוֵי	מִצַּעֲוֵי
2. INF. ( <i>constr.</i> )	מִצַּעַ	הַמִּצַּעַ	מִצַּעַ
INF. ( <i>absol.</i> )	מִצַּעֹא	נִמְצַעַ	מִצַּעַ
3. IMP. <i>Sing. m.</i>	מִצַּעַ*	הַמִּצַּעַ	מִצַּעַ
<i>f.</i>	מִצַּעֲאִי*	הַמִּצַּעֲאִי	מִצַּעֲאִי
<i>Plur. m.</i>	מִצַּעֲוֵי	הַמִּצַּעֲוֵי	מִצַּעֲוֵי
<i>f.</i>	מִצַּעַנְהָ*	הַמִּצַּעַנְהָ*	מִצַּעַנְהָ*
4. IMPERF. (FUT.)			
<i>Sing.</i> 1 c.	אֶמְצַעַ	אֶמְצַעַ	אֶמְצַעַ
2 { <i>m.</i>	תִּמְצַעַ	תִּמְצַעַ	תִּמְצַעַ
{ <i>f.</i>	תִּמְצַעֲאִי	תִּמְצַעֲאִי	תִּמְצַעֲאִי
3 { <i>m.</i>	יִמְצַעַ*	יִמְצַעַ*	יִמְצַעַ
{ <i>f.</i>	תִּמְצַעַ	תִּמְצַעַ	תִּמְצַעַ
<i>Plur.</i> 1 c.	נִמְצַעַ	נִמְצַעַ	נִמְצַעַ
2 { <i>m.</i>	תִּמְצַעֲוֵי	תִּמְצַעֲוֵי	תִּמְצַעֲוֵי
{ <i>f.</i>	תִּמְצַעַנְהָ	תִּמְצַעַנְהָ	תִּמְצַעַנְהָ
3 { <i>m.</i>	יִמְצַעֲוֵי	יִמְצַעֲוֵי	יִמְצַעֲוֵי
{ <i>f.</i>	תִּמְצַעַנְהָ*	תִּמְצַעַנְהָ*	תִּמְצַעַנְהָ*
PARTCP. <i>act.</i> מִצַּעַ <i>pass.</i> מִצַּעֹא		נִמְצַעַ	מִמְצַעַ

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
מִצָּאת	הִמְצִאתִי	הִמְצָאתִי	הִתְמַצָּאתִי
מִצָּאת*	הִמְצִאתָ*	הִמְצָאתָ*	הִתְמַצָּאתָ*
מִצָּאת	הִמְצִאת	הִמְצָאת	הִתְמַצָּאת
מִצָּא*	הִמְצִיא	הִמְצָא*	הִתְמַצָּא
מִצָּאה	הִמְצִיאה	הִמְצָאה	הִתְמַצָּאה
מִצָּאנוּ	הִמְצִיאנוּ	הִמְצָאנוּ	הִתְמַצָּאנוּ
מִצָּאתם	הִמְצִאתם	הִמְצָאתם	הִתְמַצָּאתם
מִצָּאתוֹ	הִמְצִאתוֹ	הִמְצָאתוֹ	הִתְמַצָּאתוֹ
מִצָּאוּ	הִמְצִיאוּ	הִמְצָאוּ	הִתְמַצָּאוּ
מִצָּא	הִמְצִיא	הִמְצָא	הִתְמַצָּא
	הִמְצִיא		הִתְמַצָּא
(none)	הִמְצִיא	(none)	הִתְמַצָּא
	הִמְצִיאי		הִתְמַצָּאי
	הִמְצִיאוּ		הִתְמַצָּאוּ
	הִמְצִיאנה*		הִתְמַצָּאנה*
אִמְצָא	אִמְצִיא	אִמְצָא	אִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
תִּמְצִאי	תִּמְצִיאי	תִּמְצִאי	תִּתְמַצָּאי
יִמְצָא	יִמְצִיא	יִמְצָא	יִתְמַצָּא
תִּמְצָא	תִּמְצִיא	תִּמְצָא	תִּתְמַצָּא
נִמְצָא	נִמְצִיא	נִמְצָא	נִתְמַצָּא
תִּמְצִאוּ	תִּמְצִיאוּ	תִּמְצִאוּ	תִּתְמַצָּאוּ
תִּמְצָאנה	תִּמְצָאנה	תִּמְצָאנה	תִּתְמַצָּאנה
יִמְצָאוּ	יִמְצִיאוּ	יִמְצָאוּ	יִתְמַצָּאוּ
תִּמְצָאנה*	תִּמְצָאנה*	תִּמְצָאנה*	תִּתְמַצָּאנה*
מִמְצָא	מִמְצִיא	מִמְצָא	מִתְמַצָּא

	KAL.	NIPHAL.	PIĒL.
<b>1. PERFECT.</b>			
<i>Sing.</i> 1 c.	גָּלִיתִי	נִגְלִיתִי	גִּלִּיתִי
2 { m.	גָּלִיתָ*	נִגְלִיתָ*	גִּלִּיתָ*
{ f.	גָּלִיתְּ	נִגְלִיתְּ	גִּלִּיתְּ
3 { m.	גָּלָה*	נִגְלָה*	גִּלָּה*
{ f.	גָּלְתָה*	נִגְלְתָה*	גִּלְתָה*
<i>Plur.</i> 1 c.	גָּלִינוּ	נִגְלִינוּ	גִּלִּינוּ
2 { m.	גָּלִיתֶם	נִגְלִיתֶם	גִּלִּיתֶם
{ f.	גָּלִיתֶן	נִגְלִיתֶן	גִּלִּיתֶן
3 c.	גָּלוּ*	נִגְלוּ	גִּלוּ
<b>2. INF. (constr.)</b>	גָּלוֹת*	הַגָּלוֹת*	גִּלוֹת*
<b>INF. (absol.)</b>	גָּלָה	נִגְלָה	גִּלָּה
<b>3. IMP. <i>Sing.</i> m.</b>	גָּלָה*	הַגָּלָה*	גִּלָּה*
f.	גָּלִי*	הַגָּלִי*	גִּלִּי*
<i>Plur.</i> m.	גָּלוּ	הַגָּלוּ	גִּלוּ
f.	גָּלִינָה*	הַגָּלִינָה*	גִּלִּינָה*
<b>4. IMPERF. (FUT.)</b>			
<i>Sing.</i> 1 c.	אֶגְלֶה	אֶנְגְּלֶה	אֶגִּלֶּה
2 { m.	תִּגְלֶה	תִּנְגְּלֶה	תִּגִּלֶּה
{ f.	תִּגְלִי*	תִּנְגְּלִי*	תִּגִּלִּי*
3 { m.	יִגְלֶה*	יִנְגְּלֶה*	יִגִּלֶּה*
{ f.	תִּגְלֶה	תִּנְגְּלֶה	תִּגִּלֶּה
<i>Plur.</i> 1 c.	נִגְלֶה	נִנְגְּלֶה	נִגִּלֶּה
2 { m.	תִּגְלוּ	תִּנְגְּלוּ	תִּגִּלוּ
{ f.	תִּגְלִינָה	תִּנְגְּלִינָה	תִּגִּלִּינָה
3 { m.	יִגְלוּ	יִנְגְּלוּ	יִגִּלוּ
{ f.	תִּגְלִינָה*	תִּנְגְּלִינָה*	תִּגִּלִּינָה*
<b>PARTCP. act.</b> גָּלָה* <i>pass.</i> גָּלוּ*		נִגְלָה*	מִגִּלָּה*

PUAL.	HIPHIL.	HOPHAL.	HITHPAËL.
גָּלִיתִי	הִגְלִיתִי	הִגְלִיתִי	הִתְגַּלִּיתִי
גָּלִיתָ*	הִגְלִיתָ*	הִגְלִיתָ*	הִתְגַּלִּיתָ*
גָּלִיתִּי	הִגְלִיתִּי	הִגְלִיתִּי	הִתְגַּלִּיתִּי
גָּלְהָ	הִגְלָה	הִגְלָה	הִתְגַּלָּה
גָּלְתָה*	הִגְלָתָה*	הִגְלָתָה*	הִתְגַּלְתָּה*
גָּלִינוּ	הִגְלִינוּ	הִגְלִינוּ	הִתְגַּלִּינוּ
גָּלִיתֶם	הִגְלִיתֶם	הִגְלִיתֶם	הִתְגַּלִּיתֶם
גָּלִיתֶן	הִגְלִיתֶן	הִגְלִיתֶן	הִתְגַּלִּיתֶן
גָּלוּ	הִגְלוּ	הִגְלוּ	הִתְגַּלוּ
גָּלוּת*	הִגְלוּת*	הִגְלוּת*	הִתְגַּלוּת*
גָּלָה*	הִגְלָה	הִגְלָה*	הִתְגַּלָּה*
(none)	הִגְלָה* הִגְלִי* הִגְלוּ הִגְלִינָה*	(none)	הִתְגַּלָּה* הִתְגַּלִּי הִתְגַּלוּ הִתְגַּלִּינָה*
אָגְלָה	אִגְלָה	אָגְלָה	אִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
תִּגְלִי*	תִּגְלִי*	תִּגְלִי*	תִּתְגַּלִּי*
יִגְלָה*	יִגְלָה*	יִגְלָה*	יִתְגַּלָּה
תִּגְלָה	תִּגְלָה	תִּגְלָה	תִּתְגַּלָּה
נִגְלָה	נִגְלָה	נִגְלָה	נִתְגַּלָּה
תִּגְלוּ	תִּגְלוּ	תִּגְלוּ	תִּתְגַּלוּ
תִּגְלִינָה	תִּגְלִינָה	תִּגְלִינָה	תִּתְגַּלִּינָה
יִגְלוּ	יִגְלוּ	יִגְלוּ	יִתְגַּלוּ
תִּגְלִינָה*	תִּגְלִינָה*	תִּגְלִינָה*	תִּתְגַּלִּינָה*
מִיגְלָה*	מִיגְלָה*	מִיגְלָה*	מִיגְלָה*

LONDON:  
GILBERT AND RIVINGTON, PRINTERS,  
ST. JOHN'S SQUARE.





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